

*Natura Prodigi<sup>1833</sup>orum* 3

OR,

A DISCOURSE

Touching the NATURE

OF

PRODIGIES.

Together

With the Kinds, Causes and  
Effects, of Comets, Eclipses,  
and Earthquakes.

WITH

AN APPENDIX

Touching the Imposturism  
of the commonly-received  
Doctrine of

Prophecies, } } Sigils,  
Spirits, } } Lamens,  
Images, } } The Chrystal, &c.

And the Propugners of such Opinions.

By JOHN GADBURY Φιλομαθηματικός.

*Non est muta rerum Natura, sed undique loquax, Erasmus.*

*July*

LONDON,

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**To the Right Honourable,**  
**Valiant and Successful,**  
**Sir GEORGE MONK,**  
**Lord General of all His**  
**MAJESTIE'S Forces in**  
*England, Scotland and Ireland :*

**Master of the Horse to His**  
**MAJESTIE**

**Knight of the most Noble Order of the**  
**Garter ; One of his MAJESTIES**  
**Most Honourable Privy Council ;**

**A N D**

**Restorer of these (of late distracted) Nati-**  
**ons to their Pristine Splendor and Glory :**

***Felicitie in both Worlds.***

***Right Honourable,***

**A**mong the many and mighty  
Addresses, and Congratula-  
tory thanks that your Excel-  
lencie is assiduously accosted with, *for*  
*the Great* (and once accounted im-

**A 3**

**possible**



### *The Epistle*

possible) *Deliverance*, to these (of late) *bleeding Nations*, wrought by your *Honours most happy Hand and Counsels*; I humbly implore your Honors most Gracious Acceptance of this my mean acknowledgment. For of so universal concernment have your most *prosperous and heroick Actions* been, that (as by the Sun) the meanest receive advantage, as the greatest, though not in the same quantity, or degree: *For the which Ages to come, will instal you blessed!*

Although I am a stranger unto your Honours Person, yet should I be so unto your mighty and ever to be celebrated-*Actions*, I must then be the same unto the Land of my own Nativity, which with loud *Acclamations* and *Ecchoes of joy*, hath owned your Excellencie, as the only *Instrumental* cause of her present fruition of Peace and Settlement, and of her future happiness and glory: and of the truth of this, *Men and Angles* are witnesses.

My

### *Dedicatory.*

My Lord! This little Book treating of things strange, Emboldens me the more, to present it unto your Honours Hand: For if we search all *Chronologie*, and dig thorow the deep Mine of *Historie*, we shall scarcely find any one thing, so eminently *Prodigious* and strange, as this———  
**THE HAPPY RESTAURATION OF ENGLAND, SCOTLAND AND IRELAND, TO HER FORMER AND MOST NATURAL GOVERNMENT — MONARCHY! AND THIS PERFORMED BY YOUR HONOURS HAPPY UNDERTAKINGS, WITHOUT THE LEAST BLOODSHEED!**  
which very thing, speaks so much of Gods most Gracious and especial Providence, to your Honour, and these Kingdoms, that *the true essential cause of this most happy Turn*, is to be read no where but in the Sacred Scrawl of *Divine Miracles*. Which

A 4

by



*The Epistle, &c.*

by the Fathers of the Church, are worthily ranked among those things the Doctor of the Gentiles Terms, *Τὰ βὰσα τῶ Θεοῦ*, the deep things, or secrets of God; and therefore not fit for Man's inspection.

I fear (my Lord!) I am too troublesome: I shall conclude with a Petition, and a Prayer. My Petition is, That your Honour would not only vouchsafe your Acceptance of this little Book, but your Pardon also to its Author, who hath presumed to affix so great a Name, unto so mean and contemptible a work. My Prayer is, that Heaven would be pleased to be as propitious to your Honors Person, Name and Posterity, as it hath made your Honor, to the three Kingdoms of England, Scotland and Ireland. Which is the Cordial, Fervent and faithful desire of,

Right Honourable,  
Your Excellencies most Humble Ser-  
vant, and true Honourer,  
*John Gadbury.*



**To the Reader.**

**I***T was no inconsiderable or left-hand-  
ed truth, that the Lyrick Poet inge-  
niously maintained, ——— κατὰ πάντα  
ἐχει κορυφήν. That in every thing or action,  
Seasonable performance is a principal  
matter. And the Excellently learned  
and Philosophical Emperour, M. Anton.  
(Lib. 12. Sect. 35.) lays it down as a  
fixed Position or Maxime ——— τὸ ἐυκαί-  
ρον μόνον ἀγαθόν. That that only is good,  
which is seasonable.*

Whether this my present Discourse,  
may come into the world seasonably, I  
will not say, or take on me to determine;  
yet have I some reason to judge and be-  
lieve it may: for, if I consider, and  
compare the complexion of the times,  
with the subject matter of this Book, I  
find them equally Prodigious; and ac-  
cording to reason ———

A Book of Prodigious is fit,  
In times Prodigious to be writ.

*The*



## To the Reader.

*The order of Nature now, (as in Ter- tullians time, Ap. Cap. 20.) is ob- structed by Monsters and Prodigies. And the several Prodigious Actions performed lately, and now on foot in most parts of the world, speak the times disturbance, and the unsettledness of the brains and humors of men. Every Post (almost) brings news of some Protean Change.*

*But it is the trumpet of time that a- lone can proclaim its seasonableness, or intemperativity: The breath of which, doth either blast the credit, or blazon the worth of all Books.*

*I have not troubled myself, or been at any large costs or expences upon it, for its journey into the world; but have trusted unto it, to bespeak its own entertainment, according to its merit. The Fate of it (I foresee) will be, not much unlike its Author's; that is, it will meet with cen- sures of all sorts, as he with men.*

*As Euripides said of a Lot,—  
Τὸν δὲ πῶς παῖδα κλήεν· So may I of this  
Book; That it is the child of Chance:  
For it was produced without any large or*

*cu-*

## To the Reader.

*curious study, or long and serious contri- vance: the method will plainly prove I did it in haste. I have run through the bulk of it, in almost as strange a manner, as some of our (nowadays) Christians, their forms of Religion! or the furious En- thusiast his visions and Revelations. And truly when I consider the constitution and complexion of the work, to prevent the censures and back-reports of others, I could be content to say, I have done no- thing, unless danced with Saint Vi- tus.*

*Notwithstanding, had this Book been published by one who could have truly subscrib'd himself a Person of Honour, or Dr. of Physick, Master of Arts, &c. or by any one that had had some rattles to his name, it might possibly have gained the worlds approbation for a painful col- lection, a learned and worthy work; where- as now it is likely to merit no other ap- plause (with the malicious and ignorant) then the envious Epithets of a weak and indigested peece! for,*

*At-*



## To the Reader.

*Atticus eximie, si canat lautus habetur ;  
Si Rutilus, Demens.* — Juv. Sat. II.

If *Atticus* keep open house, 'tis had  
For Bounty in him ; If *Rutilus*, he's mad.

But alas ! we know full well, --- Non quicunq; in aula vivit, Aulicus est ; They are not all Courtiers that live at the Court-----Aliud est piscari, aliud piscatorum esse : Nor all fisher-men that go a fishing. Nor are they all Christians that go to Church ! So likewise we know that they are not all learned and ingenious, that have taken a degree in an University ; an Ape sometimes may be preferred before Aristotle. Kissing most commonly goes by favour ; and honour may be purchased as a Horse in Smithfield.

But I matter not how-ere the world esteems it, either for its own worth, or Authors credit ; 'tis like to come among them now. And if any Eraſtion *Λογίας*, or crooked Speaker, shall cavil at it, as their Patron of old did at the Physick of Paracelsus, and the Divinity of Luther ; it will

## To the Reader.

will utterly contemn and slight their snarlings, and despise their taunts.

But if, on the other side, any better-minded shall object, that this Discourse is of divers sorts, as Josephs Coat of Colours, Gen. cap. 37. v. 32. in that it treats of several things ; I shall there answer for it with the learned Arnol-dus de villa nova, who said, Nullum simplex medicamentum sine noxa : There is no simple medicine without danger.

Yet let me tell the ingenious Readers, the discourse is only seemingly divers ; for there is nothing touched on in the whole Book, but hath some relation to, or dependance on the subject of it, viz. Prodigies. I therefore presume that the ingenious objector will forbear to censure. For it is a ruled case, --- Causa rationabilis, semper excusat transgressorem legis humanæ. (i.e.) A reasonable cause shewn, always excuseth a man, in cause he be found a transgressor of some humane Law.

Besides, I know the world is filled with as many several fancies, as faces ; accord-  
ing



## To the Reader.

ing to that *Antient and most true adage*.--  
Tot mundi superstitiones, quot cœlo  
stellæ: There are as many vain conceits,  
superstitions and opinions in the world,  
as there are Stars in Heaven. What if to  
please the different fancies in the world,  
I have written diversly? Here, if some  
things displease, others may make a-  
mends.

If thou art not delighted in the Philoso-  
phical part hereof, turn to the Historical,  
&c. if that do not Palliate, try the Astro-  
logical. And if that hap to disaffect thee,  
possibly the Meteorological part thereof  
may please thee: read that, and thou wilt  
there find the true Physical causes of all  
Meteors and Prodigies; And—

*Fœlix qui potuit rerum cognoscere causas.*

Thrice happy he [above the chiefest Kings!]  
That doth but truly know the cause of  
(things.

All that I have to say (now Reader) be-  
fore I dismiss thee, is, that there is a coun-  
terfeit Copy of this Nature published, by  
a covetous and mercenary wretch, and  
pre-

## To the Reader.

preferred under my Name: it flees about,  
like an infection in a Plague-time, under  
the silly title *Miraculum signum Cœ-  
leste*; Or a discourse of Prodigies since  
Christ; part whereof I confess, I was at  
the pains of composing, but never perfected  
it, as may be seen by the method I laid  
down at the beginning. This I thought  
good to advertise thee of, and the world  
also, to prevent thy being cheated by the  
counterfeit; and to unmask the knavery  
of the Book-seller, who hath done it; and  
to acquaint thee, that both the Book-seller,  
and the imperfect copy, (as surreptitiously  
published) are detested, and dis-owned;  
and none but this acknowledged, by-----

From my House  
near Strand-  
Bridge.

*Jo. Gadbury.*

## ERRATA.

In pag. 87. col. 2. l. 29. read 1659. p. 91. l.  
21. r. divideth. p. 125. l. 22. r. Marcle-Hill. p.  
158. l. 9. r. Spectrums. p. 164. l. ult. for Parci-  
meter, r. Perimeter. p. 181. l. 22. r. *ἡμιπρόσ-*  
p. 191. l. 31. r. only simple. p. 190. l. 26. r.  
pretended.



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at the Anchor and Mariner in Tower-street.

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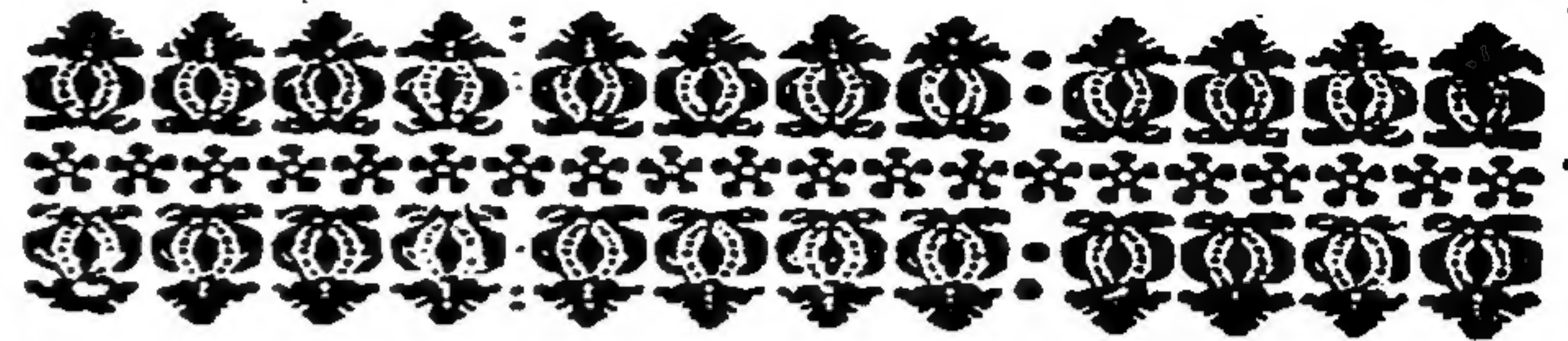
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(1)



# A Discourse

Touching the  
NATURE and EFFECTS  
OF  
PRODIGES.

**D***ifficile est judicium de quo carentus exemplis multarum rerum in nostris temporibus* (saith one:) It is a very hard and difficult matter for any man to judge (or treat) of those things (or subjects) of which in our times we have few or no presidents, or examples.

Notwithstanding the numerous and various



(2)

*rious Treatises* that are daily penned and printed, as well in *Latine* as *English*; yet are there hardly *any* that treat particularly of *Prodigies*. Which subject of it self, is both lofty and considerable; for as much as it treateth of the causes of *Natures wonders*! and might therefore have become the paines of the sharpest and most extensive *Mercurial* fancie. All other subjects have been conveniently handled; and with much zeal and affection (in this age of liberty) promoted, and exalted: and this alone hath layen dormant in the ashes of oblivion, as if there had been no such thing as a *Prodigie* in *rerum Natura*. Now for to quicken or stir up some more able Pen, and better composed judgment, do I make this (but mean) Essay, toward the discovery of *some of the many golden Truths that lie imprisoned in this kind of Learning*. And that I may not anticipate my Readers hopes with too large a Preface, I will give him to understand what I purpose to pursue in this Discourse, by these following particulars.----

1. *Some disquisitions touching Prodigies.*
2. *A Catalogue of the most remarkable Pro-*

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*Prodigies since the birth of Christ; with the Effects that concomitated them.*

3. *Something touching Comets, Eclipses, and Earth-quakes.*
4. *Of Meteors in general, &c. how caused?*

And the method thus proposed, I shall here prosecute; but more briefly, then I once intended, because I would prevent the spreading of a surreptitious Copy of this kind, that I hear hath lately by the meanes of a mercenary Book-seller invaded the world; and the conscienceless promulger thereof, is not ashamed to report it a true one, and owned by me. But this *obiter*: I shall come close to the particulars propounded.

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## SECT. I.

*Some Disquisitions touching Prodigies.*

IT is the Opinion of the Learned in *Astrologie*, and *Meteorologie*, that *Prodigies* are usually the antecedents of *Mundane Catastrophes*; and all (otherwise learned) both *Antient* and *Modern Writers*, have sufficiently sealed the



(4)

truth hereof, as it will appear by the second part of this tract at large, and shall in part be shewed before I come to the end of this first Section. But before I come to instance in particulars (the subject of the after-parts of this Discourse,) give me leave (in prosecution of this Section) to resolve three Questions, which seem to stand up, and call for responses, viz. —

1. *What a Prodigious is? and of its kinds.*
2. *Whether it have a Natural Cause?*
3. *Whether it be an Antecedent of worldly changes?*

Quest. 1. *What a Prodigious is? &c.*

Resp. I shall not trouble my self about the etymologie, or various significations of the word, but leave that to the curious and nice Critick, or exact Grammarian: But what the true meaning of it here must be, is thus, — *A Prodigious is a thing (generally) that comes to pass beyond the Altitude of a mans imagination, and begets in him a miraculous contemplation, yea oftentimes horror and amazement; and this by its coming to pass without his expectation or thought. And hence the*  
Latines

(5)

Latines term it *prodigium*, (i.e.) *contra naturam*, a thing monstrous, marvellous, wonderful, and against the common current, or course of Nature; a sight unusual.

*Of Prodigious there are two sorts, viz. celestial and Terrestrial: I shall begin with those of the later denomination first.*

*Terrestrial or earthly Prodigious are many; As, for a man to be born with six fingers and toes on each hand and foot, Goliath-like: Or, twins to be brought forth joyned together; as in the year 1475. neer Verona one was (or rather two were) born with four hands, two heads, four legs, two privities, and joyned just from the Buttock upwards; or that in Flanders in the year 1567. at a Village called Ubalen, where a child was born with two heads, and four arms, and members in all parts for two bodies, save the legs, of which there were but two only. Or for a child to be born hairie, having its Navel where its nose should stand, and its eyes in the place of the mouth, the mouth in the place of the chin, &c. as in the year 1569. at Arls in France there was. Or for one to be born with a mouth like a Stork, and tayl like an Ox, claws like a Hawk, and belly like a*  
B 3 *Swan*



(6)

*Swan, and body hairie, &c.* as at *Arnhem* a Town in *Gelderland*, on *Novemb. 12. 1575.* as is mentioned by *Dr. Bateman* in his doom to judgment, pag. 401. Or for one to be born with *three arms, three legs, and three faces*, and yet but one head; as at *Alsac* in *Italy*, in the year 1578. the picture of which may be seen in *Cornelius Gemma* his *Cosmographicis*, lib. 1. Or for one to be born with a head bigger then all the rest of his body; as in the year 1581. at *Chichester* in *England* in the County of *Sussex*. Or for a birth to be two perfect bodies from the Navel upward, and to have hands and feet, and all members else proportionable for two, only joyned at the Navel, and have their legs issue out thence; as in the year 1552. at *Middleton* in *Oxfordshire* it hapned, as is recorded by *Stow* in his *Abridgement*. Or for children to be born any otherwayes monstrous or mishapen, as *Hippocrates*, *Galen*, *Mizaldus*, *Pencer*, &c. testifie of many such births; unto whose works I refer the curious Reader.

Then for children to speak in their Mothers womb, or laugh or cry there; as in *Marucina* a child in his Mothers belly was heard to cry; and in *Kent* in *England* a  
Boy

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Boy was heard to laugh before he was born, as saith *Dr. Bateman* in his doom, fol. 70. Or for a child of six months old to speak, as in the year of the world 3725. one was heard at *Rome* at that age to proclaim a Triumph. And in the year of the world 3417. when *Cyrus* overcame in battel *Cræsus* King of the *Lydians*, a child of six Months old is said to have distinctly foretold in a prodigious and wonderful manner, That his Kingdom should be lost. For Dogs, Serpents, Oxen, Cows, &c. to speak distinctly, as to *Tarquinius* once a Dog spake very articulately, and a Serpent also. Whence the ingenious *Cap. Wharton* thus versified in's *Heimer. 1652.*

When Romes perverse, and giddy multitude  
Dissolv'd (in Tarquin) their great Monarchy;  
To doom the æt unnatural and rude,  
(Tis said) a Serpent barked. —

*Livius* tells us, that an Ox also was heard to utter this caveat unto *Rome* in the year of the world 3774. *Roma tibi cave*: and the same Author saith, that about the same time a Cow was heard to utter words distinctly. For *Wolves* to flock boldly into Towns and Cities, and howl  
B 4 there;



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there ; as at *Prema* , in the year 171. they came yelling and howling in great flocks, and there with horrible snarlings, strove with a company of *screech-Owls*.

For the Earth to quake and tremble, as in the year 806 *Ante Christum* it did in *India*, and then clave the *Mountain Erogo* in sunder ; and in *Greece* in many places, in the 409 year before Christ. And in *Asia*, in the year of the world 3766. which shook *Rhodes*, and many other Cities therein, as *Thucydides*, lib. 5. mentions ; and *Livie* saith that it quite swallowed some Cities up. For *Fishes* to forsake their element, as a little before the *Hollanders* revolted from the *Spaniard*, and refused to yeeld obedience any longer unto them, a *Whale* three times came ashore at *Amsterdam*. For *Birds* to flock in great companies contrary to their wonted Customs, and besiege places (as it were) as at *Capua* in the year 1457. as is testified by Mr. *Purchas* in his *Pilgr*. For water to surpass its ordinary bounds, as at *Thrace* in the year of Christ 545. which destroyed many people. And in the year 1086. an *inundation* hapned in *Italy*, and destroyed many brave places. The Ocean in the year 1135. over-flowed the main Land

(9)

Land, and suddenly destroyed a great part of *Holland*, *Friesland*, and *Flanders*, with a great number of men and beasts.

For the Earth to be watered with blood and milk, in the room or stead of rain : with blood, as upon Mount *Avetine* at *Rome*, of which *Livie* speaks, l. b. 3. And at *Cære* it rained blood two days together, in the year of the world 3838. And (to pass all other proofs of the Antients here) it rained blood at *Pool* in *Dorsetshire* in *England* some few yeers since, viz. in 1653. It rained milk at *Gabia*, as is reported by *Livie*. And in *Anno mundi* 3854. it rained milk in *Rome* three days together. And in the year of the world 3847. When *Cato* was *Consul*, it rained milk at *Rome*, as the same *Livie* reporteth.

It is also prodigious, for wool and oyl to be poured from the Skie on the earth ; as at *Veios*, a City of *Hetruria*, in *Anno Mundi* 3842. it rain'd oyl extreemly : And in the year of Christ 364. wool was rained out of the Clouds. Then, for the Sea to appear in colour like blood, as in the year of Christ 53. it did, and seemed to all Spectators as if it had been real blood, divers days together. For noysome flies to increase, &c. as in the year of Christ 1092. great



great swarms appeared in a strange manner in many Countries. For *Toads and Frogs* to gender and increase after an uncultomed manner, as in the time of *Hen. 2. of England* they did in *Wales*, where they devoured a young man. For *Locusts and Caterpillars* to cover the earth; as in the days of *Pharaoh*; and in *Italy*, in the year of Christ 593. where they came in such vast numbers and companies, and destroyed so much of the fruits of the earth, of all sorts, as shortly after ensued a very great famine there.

For *Bees* (those Monarchical, and rarely well-govern'd creatures) to go a progress: as those that came to *Cassinum*, and settled in the *Court-house*. at the very time while *causes were there a pleading*. Or like those that swarmed in the *Temple of Salus*: Or those in *Germany*, in the *Tents of Drusus*, that settled upon the *Pavilion of Hostilius Rutilus*, Marshal of the field, in the year of the world 3954. or those that came swarming through *Covent-Garden and the Strand London*, in the years of Christ 1653. and 1654. where one company fixed themselves to the end of a *Cart*; and the other to the *knee of a man's breeches*, as he passed along the streets.

For

For *wheat* to be rained on the earth, like as *hail* is, as it was in *Carinthia*; which *Dubartus* attests, fol. 16.

————— Those drizzling showers of wheat  
which in *Carinthia* twice were seen to shed,  
whereof that people made them store of bread.

For the *earth* to travel and remove out of its place, as it did in the Territories of *Modona*, where two Hills being at an indifferent distance, were seen fiercely to assault each the other, and retreated so far, that there was seen a flame and smoake to go up between them. As saith *Ravissus*, cap. 31.

We have a more remarkable story neerer home, viz. in the year of our Lord 1571. at *Kinnaston* in *Herefordshire* (as the Learned *Mr. Camden* reports in his *Britain*, fol. 620.) a Hill they call *Marcley-Hill*, as though it had awakened it self of a sudden out of deep sleep, roused it self up, and for the space of three days together moving, and shewing it self (as mighty and huge an heap as it was) with roaring noise in a fearful sort, and overturning all things that stood in the way, advanced it self forward, to the wondrous astonishment of the beholders.

Mr.



Mr. Speed in his description of *Herefordshire* delivers the Story more fully, and tells us. — That it began to journey the seventh of February, being Saturday, at six a clock at night, &c. and carryed with it sheep in their Coats, Hedg-rows and Trees, whereof some were overturned, and some that stood upon the plain are firmly growing upon the Hill: Those that were East, were turned West; and those in the West, were in the East: in which remove it overthrew Kinnation Chappel, and turned two highways neer one hundred yards from their usual paths formerly trod. The ground thus travelling neer about twenty six acres; which opening it self, with Rocks and all, bare the earth before it four hundred yards space, without any stay, leaving that which was pasturage in the place of Tillage, and the Tillage over-spread with pasturage; and at last overwhelming her lower part, mounted to an Hill of twelve Fathoms high, and there rested her self after three days travel.

And (although I might relate many more, and those every whit as strange as these mentioned, yet) this shall suffice in this place for the kinds of earthy or Terrestrial Prodigies.

I come in the next place to speak of the kinds of Celestial Prodigies; and they are many also. As those many very various and admirable Apparitions, which in a wonderful manner have been observed in the Heavens, viz. — *Armies of men seen fighting in the Heavens*, Charging and retreating as dexterously, as if they were at a real pitch field or battel here on the earth. Such a prodigie was that which appeared in the year of the world 3795. when *Antiochus* made provision to goe the second time into *Egypt*; where, in *Jerusalem* for forty days together, were seen in the Aire Horsemen running to and fro, having Guns of gold, and Speares, as if they had been armed Bands; their Horses ran in order, they met hand to hand; their Bucklers moved, and there were a number of men with Helmets, and drawn Swords; there was casting of Darts, and Gorgets, guilt Armor and Coats of Mail, &c.

In the time of the *Emperour Charls the Great*, and 803. year of Christ, before *Nicephorus* set upon the Empire of the West, there appeared *Armies of wonderful greatness in the Air*. as saith Dr. B. in his *Doom*, &c. The same Author tells us, that in the year 930. *post Christum*, the



the sixteenth of the Kalends of *March*, in the morning, about Cock-crowing untill the day break, there was seen in a Country in *France*, all over the face of the Element, *bloody Armies*. And *Anno Christi 1116* in the begining of the night, *fiery Armies* were seen in the Element from the North unto the East, and afterwards dispersed over all the Heavens, to the exceeding amazement of the beholders.

Then for *Castles, Cities and Towns*, to be represented in the Air as if they were really fixed there. And for whole Countreys to be, and appear in the Heavens, carrying along in them *Hills, Woods, Valleys, Rivers, Beasts, Fowls, Men, Women and Children*, and all as variously and differently disposed, as they are really and certainly known to be on earth. Thus *Dr. Fulke* in his discourse of *Meteors*. For *Monstrous and hideous shapes* to appear in the Heavens, such as the earth affords no similitude: Such as *Livius* saith appeared at *Rome, Anno Mundi 3696*. he reporteth them (for want of fit and convenient resemblances of them among men) to be both ill-favoured, and cruel.

Then, for *Burials, Processions, Judgments, Combates, Weapons of all sorts, Crowns and Scep-*

*Scepters, Arms of certain Countreys and Noble-men*; For the Images and shadows of men to appear like penitential patients, after an humble and repentant manner, asking forgiveness of whom they have offended. Of which sort or kind of *Apparitions and Prodigies* have I both read and heard most strange (yea, almost incredible) Stories; but I conceive it fitter to transfer them to the second part of this book, they being more capable of claiming a place in the *Chronologie*, then to be mentioned here.

Then for *Sybil-like Characteristical Oracles* to be seen and read in the Heavens; as that of *Julian the apostate in Persia*, the same day he dyed, a knot or company of Stars were observed to make up these words, ——— *Hodie Julianus in Persia occiditur* (i.e.) *This day shall Julian be slain in Persia*. And according to the report of *Zonarus*, he was so. I have heard some *Astrologers* contend, that some skilful person might have the *Nativity of Julian*, and (knowing the time he was to fight his enemies) observing the direction he was then under, together with the *Revolution and Transits* concurring, he might thence according to the influence (only) of the Stars therein



therein, predict his being slain; by his so fighting at an unfortunate time. The thing I know is probable, and may be done by Astrologie; but until I can see his Nativity, to inform me thorowly in what I conclude probable, I am content to let it pass (as my Author hath done) for a Celestiall Prodigie.

But above all, that may be looked upon as a Prodigie in the highest degree, which my worthy friend Cap. Wharton, in his Ephemeris for the year 1655. hath transcribed from one Tackius a Germane Doctor of Physick, which he (Tackius) makes mention, out of one Casper, to have appeared in the year of our Lord 1554. not far from the City of Harmsted in Transylvania, which was observed in the Heavens to be read, being in fair and Legible Characters, thus ———

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Nay, the same Author further averreth, that at Friburg the same year, on a very fair day, --- *Dom. nostrum Jesum Christum Iridi insidentem conspectum fuisse: Our Lord Jesus*

Jesus Christ was beheld sitting upon a Rainbow, as if upon his Tribunal, to denounce the universal judgment. For Castles, Cities and Towns, to be besieged in the Air; and the many and divers actions and gestures of men, both Commanders & Souldiers pertaining thereunto; as it hapned not many yeers since in Poland and Muscovia; perhaps as the Messenger of that sad misery the Polander hath lately been sensible of. The like prodigious apparition hapned in the North of England in the year 1655. Nor hath it wanted corresponding effects.

Then for the Similitudes or likenesses of persons known to the Spectators, to appear in the Heavens; as that of the Emperour Charls, unto whom the Spectators did obeisance (supposing it to have been him in reality) by putting off their Caps unto him. Or that of John Frederick Prince Elector of Saxonic, who at the same time was Prisoner to the Emperour.

And I very well remember, that in the year 1649. the very year in which Charls late King of England was beheaded, it was generally (I will not, I cannot say truly) reported, that he, without his head, was seen to hover in the Air over White-hall (the place



place where he was beheaded) *many nights together*. Nay, I have heard some affirm, *That he was seen* (sometimes) *with his George upon his breast, in the manner and form as he wore it, when he came on the Scaffold*. And that (sometimes again) *he was seen to appear in his watchet-Waistcoat only*. Neither of these sights did I ever see, nor can enjoin any ones faith to believe: However, if the report were true (and I know not what advantage any man can reap by reporting such things as these, if they were not,) it may very well be aspected as a thing prodigious, and remarkable.

Again, for *Circles*, and *Crowns*, and *Images*, &c. to appear in the Heavens, of different and various colours. And for *Crosses* also; as in the year of Christ 1568. in *England*, on the 25 day of *January*, at what time (as *Mr. Stow* recordeth) there appeared a *great shining Cross* in the Heavens, with a *Star* on the top, and a *Moon* at the lower end thereof.

Then for *chasms*, *chaps* or *gapings* in the clouds; such as so often appeared in the years of Christ 1644. and 1645. in *England*, the South and West parts thereof. And in *Scotland*, about 1649. and 1650.

1650. after which (and very suddenly after) that Nation underwent an unheard-of *Catastrophe* or *Change*.

For *darkness* to appear in the day-time, without an *Eclipse* of the Sun, is a *caelestial Prodigie*, and a thing against nature; as that in the time of *Commodus*, 187 years *post Christum*, when it was observed to be so dark, that the Stars were seen all day long. And in the year 264. *post Christum*, there was continual darkness at *Rome* divers days together. Or that at the passion of our blessed Redeemer, which *Dionysius Areopagita* being at *Athens* saw, and cryed out (as you may read in his *Epistle to Polycarpus*) *Aur mundi Autorem pati, vel machinam ejus dissolutum iri.* (i.e.) That either the God of Nature then suffered, or else the fabrick of the whole world should be dissolved.

Then *Comets* and *blazing Stars*, &c. *Peucer* in his *Meteorologie* makes mention of one that appeared in the year of Christ 607. and blazed for the space of *thirty and two days together*. And the same Author telleth us of another that hapned in the year 1043. which blazed for many weeks together. *Alstedius* in



*Chronologia Com.* 104. relates, that in the year 1363. there appeared a Comet of imment Magnitude, and continued three Months together. Such also were they that appeared in the *Chair of Cassiopæia*, and in the year 1618. in *Scorpio, Libra, Virgo*: and of late, that in the year 1652. which hapned in  $\pi$  and  $\delta$ .

Then there are  $\pi\alpha\phi\acute{\iota}\lambda\iota\alpha$ , *parelia*, or *mock-Suns* (i.e.) *Solis imagines* (as *Peucer* calls them) images or shadows of the Sun. And  $\pi\alpha\rho\alpha\sigma\eta\lambda\acute{\epsilon}\nu\eta$ , *paraselenæ*, or *mock-Moons*, (i.e.) *Luna imagines*. Besides divers sorts of *Meteors* (which in their kinds are *Prodigies* also) caused of *fumes hot & dry*; as burning *Torches*, such as were seen in the Air to burn, in the years 3871. and 3873. at what time they blazed so strangely in the Heavens, that they made them to seem all on fire, in the sight of the beholders. Or, that which appeared at *Rome, Anno Christi 999. January 19.* which burned wondrously in the Heavens, insomuch (saith mine Author) that not onely they which were in the fields, but also those which were within doors, were stricken with that so great a shining, as with lightning breaking in upon them. *Dr. Bateman* is my Authour for this relation,  
Dooine,

*Dooine. fol. 207.* Then *burning Beams*, such as were observed to fall from Heaven in a most dreadful and hideous manner at *Rome*, in the sixteenth year of *Christ*.

Then there are (according to *Meteorologists, Fromundus, Meurer* and others) *Pillars*, both round & *Pyramidal*; *Spears* or *Darts*, *Launces* or *Swords*, *leaping Goats*, *wandering and licking lights*, *Ignes fatui*, or *foolish fires*, *shooting Stars*, *flying Dragons*: Besides many other sorts of *Prodigies* and *Meteors*, whose causes, &c. I am content to pretermitt here, that I may meet them the more conveniently in the fourth part: This therefore shall suffice for answer to the first Question, viz. —  
What a *Prodigie* is? and also for the particulars that append unto it; and so I arrive at the second. —

*Quest. 2. Whether a Prodigie have a Natural cause?*

*Resp.* That a *Prodigie* hath a *Natural* cause, is resolved in the affirmative by most *Meteorologists*, and the greatest *Students in Nature*. And the *Learned Plutarch* (in the fifth Book of his *Symposiaques*) Philosophically concludes, — That it is our ignorance only of things, that makes them seem to us both *prodigious* and *miraculous*; where—



whereas (saith he) were the true cause known or hunted out, the wonder would quickly abate, or seem less: And that which before was deemed monstrous and miraculous, would become very common, if not contemptible.

Dubartas, (as Translated by J. Sylvester) agrees it thus, in fol. 15.

*He not deny, but that a learned man  
May yild some reason (if he list to scan)  
Of all that moves under Heav'n's hollow cope.*

And the great Master of Reason himself concludes — That such things which be strange, may be derived both from Natural causes, and also include God the chief and best cause of all things; by whose admirable providence each thing is ordered; and by whose unspeakable wisdom each particular is decreed. Yea, even in the course of Nature he both foresaw and appointed how things should happen; although in respect of our weakness and want of skill, the searching of them out be too abstruse and hard.

Lucretius puts so much weight in the scale to prove that Prodigies have a cause in Nature, that he seems to neglect the first cause, and endeavoureth with the strength of Reason and pregnancie of Rhetorick to perswade men to believe so,  
or

or else to bring them within the verge of his check. —

*Cætera, quæ fieri in terris, cœloque tuentur  
Mortales, pavidis quam pendent mentibus sæpe,  
Efficiunt animos humileis formidine divûm,  
1.6. Depressosque premunt ad terram; propterea  
Ignorantia causarum conferre deorum (quod  
Cogit ad imperium res, & concedere regnum, &  
Quorum operum causas nulla ratione videre  
Possunt; hæc fieri divino Numine rentur, &c.*

Thus Englished by one.

*Those Bug-bear Meteors which the Tim'rous eyes  
Of pavid Mortals wonder at i'th skies;  
And those unfrequent Prodigies that appear  
On earth [while their weak souls are fool'd by  
Are the sole charms that do Emasculate (fear)  
And cheat mens minds to a belief of Fate,  
And some vindictive Numen: for, because  
Men understand not Natures Cryptick laws,  
Nor her occult Efficiency; they flie,  
(To salve their ignorance) to divinity:  
And idly rest in this; what ere befall,  
'Twas caus'd by providence, that disposeth all.*

Here although *Lucretius* be in some part excellently Philosophical, and seem-  
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eth therein to agree with the learned *Plutarch* before cited; yet is he somewhat defective in this, that he goeth about to exalt the positive power of *Nature*, or *second causes*, above the *superlative power of the Deity*: unto which, if *Nature* be not concatenated, (and this in all its operations) it most certainly becomes empty of all power to act. Yet I will say again so far in favour of this eminent Author, that it is below the courage and true spirit of a *Philosopher*, or one acquainted with the secret wonders of *Nature*, to startle at every uncouth (I might have said, not common) *causibilia*, or Apparition in the Heavens. *An evil* (I must needs confess) *unto which the vulgar Pate and heart doth unnecessary obedience too too often.*

It is reported of *Charls the Great*, that beholding that new Star which presaged and preceded his death, he was very inquisitious and desirous to know what it portended: one (who writ his History, *Enigardus* by name) returns the words of the Prophet *Jeremiah* for answer, *Et à signis cœlorum ne consternemini, quia consternantur Gentes ab illis*, Cap. 10. v. 2. (i.e.) *Fear not the signs of Heaven, though the Heavens be afraid of such.* Unto which the  
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prudent Emperour replies, *Nè quidem metuere ejusmodi signa, sed signorum opificem causam.* (i.e.) *That he did not indeed fear any signs of that Nature, but the Maker or cause of those signs.* A lesson most worthy to be learned of every man, as well *Philosopher* as *Christian*.

And it is most certainly true, that *second causes* very seldom suffer any detriment or suspension either in their motions or actings by God, which is the first and chief cause; he never denying, or suspending, or with-drawing that Concurrence or Conjunction of himself with them (without the which they presently cease to act,) but only upon especial designe, to be a remembrancer to the world, that *Nature* and the chain of *second causes* are not *Autocratorical* (i.e.) they do not perform what ordinarily they do perform, independently and of themselves; but that he is the Sovereign Lord of them, and hath all their operations in his hand. *Vide Mr. Good. 'Απελευθέρσις 'Απολυτρώσις*, fol. 7.

*Dubartas* illustrates it farther, fol. 16.----

God



God, the great God of Heaven sometimes delights  
From top to toe to alter Natures rites ;  
That his strange works to Nature contrary,  
May be fore-runners of some misery.

The learned Dr. Fulke in his Book of Meteors, resolves that *Prodigies* and *Apparitions* are the declarative signs and tokens of Gods Power, and may be termed (and looked upon, as) Miraculous, but not so as they should want a Natural cause. Nay, the greatest Sons of Learning always accounted Nature nothing but the Art of God.

*Thales Milesius* (one of the seven wise Greeks) examining the sweet Harmony, and Musical Symmetry and proportion of the Universe, and observing how orderly and decently it is governed and conserved, most wisely sets up his rest in this golden resolve, that Ποίημα γὰρ τὸ Θεῶν. It is the Artifice or workmanship of God.

The excellently Learned Philosopher and Astronomer, *Hieronim. Cardanus*, in his first Segment, calls the Heavens, or Nature, the Instrument of God, by which he worketh, enforceth, and effectueth every thing. From all which we may clearly con-

conclude, that God doth nothing contrary to the order of second causes, or the power of Nature; but doth rather act Nature in an extraordinary way, to shew that he hath by his over-ruling power a sovereignty sufficient to do what he pleaseth, and is not tied to one way or manner of working.

When God sent a Star (as the happy ἀπόδομα of mans redemption from slavery) before the coming of Christ, it was a Star not miraculous, but natural. For, had it been a Star miraculous, how then should the Astrologers or wise-men have seen, or come to the knowledge of it, by the Science of the Stars? True it is, that this Star was acted in an extraordinary way, and its motion might be miraculous, it being moved for to declare the greatest of miracles. Yet this proveth not, but that the Star might be an ordinary Star, though made use of in an extraordinary way.

I very well know, that many great Clerks there are, who contend it was a Star created on purpose for that so wonderful and miraculous work, viz. The declaring of a Saviour to the world. And one in a Rhetorical verse hath asserted as much.--



Novâ cœlum stellâ depingitur,  
Dum Sol novus in terris oritur.

*Houd. l. i. Chris quar. 38.*

*As th' earth with a New Sun is blest,  
So th' Heavens with a New Star is drest.*

But it is only taken before granted, by this Author, *that the Heavens were beautified with a New Star, &c.* For if it had been a New Star, the Astrologers (as Mr. *Ady*, in his candle in the dark saith) must be supposed to have had a peculiar Revelation concerning its signification and portent; whereas it is plain that they only observed the vercity of the Star; and (as I have some reason to believe, because it is inculcated by that wonder of learning for his time Mr. *Gregorie* of C. C. Oxon. and others not afew, that) in their travel consulted with the reason of some antient prophecies, by the assistance of which, they came the more readily to the place where the young Child was viz. — *Bethlehem of Judea*. Whence I presume it will, upon very good grounds follow, *that the Astrologers or wise men, had no peculiar Revelation of its portents or signification; and by consequence clear enough, that it was no New Star.*

Again, had it been a New Star, and  
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created on set purpose to declare and signifie to the world the comming of a *Saviour*, it might be more then probably supposed, that the God of Stars and wonders would have unfolded its signification unto *some Babe in knowledge* [for such things are often hid from the wise and prudent, and revealed unto Babes] rather, then to the *Astrologers and wise men of the times*; whose whole practise and study it was, to be acquainted with the Natures and influences of the Stars. But God (you know, as holy *Writ* teacheth) directed the wise men only by the Star; as appears by Mat. 2. 1. — *Ἰδὲ, μάγος ὑπὸ ἀνατολῶν παρεγένοντο εἰς ἱερουσόλυμα, (i.e.) behold, there came wise men, μάγοι, (not others) from the East to Hierusalem.* And in verse 2. *Εἶδομεν γὰρ αὐτὸν ἀστὴρα ἐν τῇ ἀνατολῇ. We have seen his Star in the East.*

Thus you see the wise men had the honour of being directed by the Star alone. And hence it was that *Gregory the Great* observed an admirable convenience in Gods directing of them by it, above others. Because that persons of meaner knowledge and parts are tied both by the *Laws of Reason, Nature and Nations*, to give credence to those that do  
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*excel*; and by this means Christs coming would be noted the more, and believed the sooner; whereas if any of meaner parts should have reported the same, it is more then probable, it would have been the more slighted, and the lesser believed. The learned Gregory's words are these.-----

*Deus accommodatè ad eorum scientiam docuit, ut qui in stellarum observatione versabantur ex stellis Christum discerent. Very fitly, and conveniently did God enable the knowledge of those wise men, that they (alone) should learn Christ from the Stars, who were versed in the observation of them.*

This may be aspected as a digression. However, it results, that when God makes use of Prodigies, he doth not neglect the virtue he first imprest on Nature, but rather augmenteth, and further adorneth it (by his acting it thus prodigiously and extraordinarily) with far greater honour and excellency; as the Suns appearing, doth not extinguish or put out the lesser light of the Moon and Stars, but swallows them up by a more eminent and illustrious splendor. *Prodigies and Apparitions, have therefore a Natural cause*; and God doth, and may, make them the fore-runners of his principal

pal and especial intents and purposes; and yet act them in a course of Nature, although above, or beyond the ordinary and common course thereof.

For if Prodigies should proceed immediately from God, and have no ground or footing in Nature; it would roundly follow, that God should cease to work by instruments, and consequently neglect the chain of Nature, or second causes: but it is plain, God doth not neglect the use of Nature (neither doth he withdraw that certain and secret power wherewith he first endowed Nature) for the accomplishing and bringing to pass of his highest designs; no more then a Prince or Emperor neglects his Laws and Statutes unrepealed, when he hath an occasion to make use of them. Howbeit, this doth no way exclude God from being the chief cause of Prodigies (as I have formerly urged) no more then a Prince who delegates a Person of Honour under him, (and vests him with power convenient) to reduce some Island, Plantation, or Countrey unto his obedience, can be excluded from being the first and original cause of such an undertaking.

Thus *per modum eminentie*: By way of  
emi-



*eminencie*, God is the chief cause of every thing; and this as he is *primum ens*, *The first being of them*: And as *Sol & homo generat hominem*; *The Sun and man beget man*: So, *Deus & Natura generant Prodigia*; God and Nature contribute to the begetting and producing Prodigies.

As the Sun with his vivifying Beames, doth cause the Earth to fructifie and bring forth, and so by consequence is the essential cause of all vegetables, &c. So *Deus est causa essentialis*, &c. God is the essential cause of Apparitions and Prodigies: *Sed natura est causa Materialis*; But Nature is the material cause of them: For, from her pregnant womb they all spring, and in her womb they are all generated. Yea, she is *causa formalis* also; it is she alone that like a prudent Artificer, or Builder, fashioneth and formeth them: So that the formal cause of Prodigies is Natures fee-simple, and she cannot be robbed thereof.

For as the Schoolmen teach, *Deus ipse non potest supplere vicem cause formalis*, (i.e.) God himself (say they) cannot supply the place, or stead of a formal cause: Yet (as I before shewed) he is by way of emi-

*eminencie* the cause of every thing. As in natural or humane generation, the Father is more worthy then the Son, and the Root more excellent then the Branch: So here in the production of Prodigies, God being both the Father, and the Root, must be highly supposed to be a cause infinitely and eminently beyond the Nature of them.

And therefore it is that the school-men teach again, *Quod est causa cause, est etiam causa causari*. (i.e.) That which is the cause of the cause, is the cause also of what is caused by the cause. So then, God being the Original and Father of Nature herself, it will follow (*sine dubio*) that he is also, in an eminent and transcendent manner, the Father and Original cause of all and every of Natures Products. For if God (as Divines speak) be (*causa causarum*) the cause of all causes; we must of necessity (not only suppose, but) grant, that he is the cause of all the effects caused by those causes.

This being then, both in a Philosophical and Divine sence true, and so granted and taken; yet *Natura est causa instrumentalis*: If we will give Nature her proper birth-right and due, we must then

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acknowledge her to be the only instrumental cause, and the bringer of Prodigies forth. It therefore freely follows, and that by sufficient proof, *That Prodigies have a Natural cause.* And so I descend unto my third Question.

Quest. 3. *Whether Prodigies are the Antecedents of worldly changes?*

Resp. For answer unto this Question, I shall begin with the authority of the Learned *Molinus, fol. 160.* — *Non est negandum, & coelestia vel aëria ostenta saepe fuisse prænuntia calamitatum.* We may not deny (saith he) that the Heavenly or aërial Prodigies, are oftentimes the Messengers or Ambassadors of misery and calamity unto mankind. In the year of our Lord (saith *Lycostrhenes*, and from him *Dr. Bateman*) 1500. there appeared a Comet of a dreadful greatness, for eighteen days together, in the North, under the tropical sign Capricorn; and (saith he) the same year the Tartarians spoiled Russia and Polonia. *Dubartas*, (as paraphrased by *J. S.* in his second days work, fol. 16.) goeth farther, and saith---

*The Drops of fire which weeping Heaven did  
Upon Lucania, when Rome seat the flower (showr*

OF

*Of Italy into the wealthy clime,  
Which Euphrates fats with his fruitful slime;  
Presag'd that Parthians should the next year tame  
The Proud Lucanians, and nigh quench their name.  
The clash of Arms, and clang of Trumpets heard  
High in the Air, when valiant Romans war'd  
Victoriously, on the now-canton'd Suisses,  
Almans, and Cymbrians.* —

One speaking of Prodigies, adorns this truth further, thus. — *Solet enim benignissimum Numen ubi mensura flagitiorum nostrorum ad plenitudinem venit, & vindictam hic potius temporariam quam eternam parat naturalium istorum effectuum occasione uti, & terrore illo ad poenitentiam & sui respectum convertere.* It is thus in English---The wise Creator of heaven and earth, is wont, when the measure of our wickedness comes to an height, rather to inflict upon us temporal then eternal punishments; and to use for our amendments the occasions of these Natural effects, thereby to convert us with the terrour of those sights, to a repentance and dutiful respect of him. And the same Author speaking of Prodigies in another place, saith, — *In mundo multos significant effectus mirabiles. (i.e.)* In the world Apparitions and Prodigies do signify



hie and declare many wonderful and remarkable effects.

*Nec est quisquam nisi cuius animus ab religione plane obruit, qui ad fulmina & fragorem tonitruum, aut cruenti cometae aspectum non tangatur metu. Cometam qui dicitur Xiphias portendere bella, experientis comprobatum est, Pogoniam presignificare mortem regum. Quam ominosa fuerit stella crinita 1607. testantur tot calamitates urbium, Ecclesiarum projecta cadavera: Saith Molineus — Neither is there any, unless such a one who hath no Religion, who is not affrighted at lightning, and the clashing noise of Thunder, and the sight of an horrible Comet. A Comet like a Sword, as we have sufficiently proved by experience, portends wars. And a Comet with a Beard, doth signifie the death of Kings: how ominous that stella Crinita, or Blazing Star, which appeared in 1607 was, so many calamities of Cities, and desolation of Churches, sadly testifies.*

The Holy Scripture seals this truth, and adds abundant weight thereunto, as most fully appears from that sign in the Heavens, which appeared to the children of Israel in Egypt, *Exod. Chap. 13.* And that also in Joshua's time, of the Suns standing

ing still, *Josh. Chap. 10.* But especially in those two memorable ones at the birth and death of our Saviour, *Mat. Chap. 2. &c.* Nay, if we consult History, we shall find, *That there hath never been any notable Apparition or Prodigie seen in the Heavens, but it hath been attended in the sequel with some more then ordinary relaxation, or change here on earth.*

And it is a right-handed and sublime truth, that God maketh use of the Heavens and Elements for the discovery of his mind and intent unto the world, as well, as of the tongues of his *Ἀγγελοι*, or messengers, viz. his Prophets and Apostles: yea, he speaks unto mankind by them, as the Kingly Psalmist hymneth, *Psal. 19. 2. Dies ad Diem eructat Serronem, & nox ad noctem ostendit Scientiam.* Our Translation renders it, *Day unto day uttereth speech, night unto night, knowledge.* The intercourse of day and night, speaks or declares the mind of God unto mankind generally: But when the days or nights are chequered with Prodigies, or sights unusual, then do they discover the mind and intent of the most high unto mankind more particularly.

*Loquitur cum hominibus Deus, non modò*



*lingua humanâ, per Prophetas, Apostolos, & Pastores; sed non-nunquam etiam ipsis Elementis in formas & imagines diversas compositis* (saith one) ——— God speaks with men, not only with the tongues of men, by *Prophets, Apostles and Teachers; but sometimes also by the Elements, composed or wrought into divers forms and shapes.* Tertullian, after an enumeration of many wonderful apparitions and Prodigies, cries out ——— *Omnia hac signa sunt imminentis iræ Dei.* That they are all signs of the imminent wrath of God. Nay, Dubartas illustrates it yet further, *Sec. days work, fol. 14.*

Here in the night appears a flaming Spire;  
 There a fierce Dragon, folded all in fire;  
 Here a bright Comet; there a fiery stream;  
 Here flying Launces; there a burning beam;  
 Here seems a horned Goat, environ'd round  
 With fiery Flakes, about the Air to bound;  
 There with long bloody hair, a blazing Star, (war:  
 Threatning the world with Famine, Plague and  
 To Princes death: to kingdoms many crosses;  
 To all estates, inevitable Losses: (sons  
 To Herds-men, Rot; To Plow-men, hapless sea-  
 To Saylor's Storms; To Cities, civil Treasons.

Then

Then the which, what can be more plain, to prove, that *Prodigies* are (not onely the Antecedents, but the ordinary and usual) *Antecedents of worldly changes?* I willingly pretermitt an infinite number of examples in this kind: as the many and admirable Prodigies pre-curring and pre-saging the death of *Cæsar*, and the innumerable company of *Ravens* seen in the Air before *Alexander the Great* passed from *Media* into *Babylon*: and the perfect companies of *Armed men* seen in the Air, at the time the *Greeks* had a conflict with the *Persians*: and the fiery *Spears* seen in the Air before the *Sabines* invaded the *Romans*: and the three *Suns* that appeared in the Heavens, and in a strange manner contended each with other for superiority, not long before the cruel contention that happened between *Galba*, *Otho*. and *Vitellius*, for the Empire of *Rome*. And the four *Suns* that appeared besides the true *Sun*, in the year 1233. which presaged that unappeasable quarrel between *Henry the third King of England*, and the *Lords of the kingdom*: and also the forerunner of that sad devastation to *England*, by fire and sword; it being then consumed and utterly destroyed from *Wales* to *Salisbury*



bury ; with many more: reserving them for the second part of this Treatise.

And so I shall close this answer, with that divine saying of *Herodotus*-----  
*Cum Deus puniurus est gentem vel orbem, prodigiis id solet prius significare. (i.e.)*  
*When God intends to punish a Nation, Coun-*  
*try, or City, he is first wont to give them*  
*notice thereof by apparitions or Prodigies.*  
 And this shall suffice for answer to the three Questions ; and for the first Section also, viz. of some disquisitions touching Prodigies.

## SECT. II.

*Being a brief Catalogue of the most remarkable Prodigies seen and observed since the birth of Christ ; together with the effects that have succeeded them.*

**A**Bout the time that our *Lord and Saviour* was born, which was in the year of the world 3849. and 42. year of the reign of *Augustus Caesar*, many wonderful

derful and remarkable *Prodigies* shewed themselves in the *Heavens* ; and this more frequently, then in former years, as *Josephus* (in his *Jewish Antiquities*) testifies. Which unusual sights occasioned the *Magi* or wise men of those times in their predictions to conclude, *That some more then ordinary person would arise or appear in the world* : which presages, some learned Persons applyed to *Augustus Caesar*, who then reigned prosperously. But the more divinely inspired, interpreted them to signifie him, who (as the Prophet *Isaiah* saith) should have his government upon his shoulders, *Even the Saviour of the whole world !*

Now, the Birth of Christ (among Christians) being accepted of, as the most principal *Epocha*, I adjudged it convenient to dig so far into the golden *Mines* of *Chronologie* and *History*, and hand unto the world a brief of all the *Principal Prodigies* and *Apparitions*, since that time, together with their effects ; which take as followeth :

Many



An. Chri.      Prodigious.      Their effects.

5. Many Prodigious births in Germany.  
6. many Armies in the Air seen at Rome.

A terrible Eclipse of the Sun.  
10. And Prodigious storms of rain, and hail in Germany.

- In Cyprus a great Earthquake, that overthrew many Cities. Christ disputes with the Doctors. A great and terrible Comet then seen.

- The light of the ☉ was seen apparently to fail.  
15. The Heavens seemed to burn. Fiery Beams fell from Heaven.  
16. Bloody Comets seen. Lightning strikes out the first letter of Cæsars Name.

Tiberius obtains a victory against the Cauchi in Germany; he subdues the Lumbards: The Pannonii rebel. A very great Famine in Rome.

The Pannonian war is ended. The second German war began; Varus defeated, and killeth himself. The Illyrians subdued by Tiberius. Ovid banished Rome.

Athenæus slain by the fall of a House. Antipater and Philip build Cæsarea. Philippi and Bethsaida, in honour of Augustus. Caligula born. Augustus granteth the Tribunes power to Tiberius.

Vitellius born. Agrippa slain: and Julia starved to death. Germanicus overcometh the Bracteri and Arminius. A counterfeited Agrippa raiseth Forces, and cometh to Rome; Is betrayed to Tiberius, and executed. Cæsar dyeth. Ovid dyeth.

The

An. Chri.      Prodigious.      Their Effects.

- The River Tyber overfloweth  
17. Rome. Thirteen Cities destroyed with an Earthquake. Noysome Flyes in great swarms and companies in Germany.

- Blood rained  
22. in Rome. Great flocks of Grasshoppers. Armies fighting in the Air, seen in Poland, and at Rome, &c.

- An Army of Souldiers seen in the Air at Rome.  
29. Fiery Torches;  
30. a blazing Star like a sword, with many other wonderful Prodigies (now) seen in Germany.

- A very great darkness in the day-time, which continued from six a clock until nine,

Guiderius in Britain refuses to pay Tribute. Germanicus overcomes the Chatti, and Cherusci, and Angrivarii. Drusus. Tiberius Son rebels, but is subdued by Camillus. Piso corrupts Tiberius Army in Germany.

Pompey's Theatre burned. Sejanus (favourite to Tiberius) is executed for aspiring: his Son strangled; his Daughter first deflowered by the Hangman, then put to death. Drusus is poisoned.

The Arabians defeat Herod. The City Tiberius drowned. Tiberius turned Tyrant, and in stead of being called Claudius Tiberius Nero; Thy named him Caldius Biberius Mero. Otho is born.

Christ the Saviour of the world was crucified. Agrippina (wife to Germanicus) starved to death by Tiberius. Tacitus and



and yet no Eclipse of the ☉, for it was at a full Moon.

A very great light seen in the Heavens, and a voyce rancountred Saul (going to Damascus) saying, Saul, Saul, why persecutest thou me?

39. The Heavens seem wonderfully to burn.

47. A Comet of very great magnitude appeared for many dayes together. Lightning fell from Heaven upon the standards of the Pretorian Souldiers.

50. A Phoenix seen in Egypt. And an Island of thirty furlongs in length appeared in the Sea, which was never before seen.

Three Suns ap-

tus saith Tiberius caused (now) above a thousand to be slaine in Rome.

This Prodigie was the prospect of Pauls conversion. Some would have this to have hapned in the 35 year of P. C. Caligula would be worshipped as a God; executeth divers Knights and Gentlemen.

Vespasian goeth into Britain, taketh the Isle of Wight. The Romans overcome the Picts in Scotland. Herod dyeth: 20000 Jews slaine between the Gates of the Temple. Messalina forceth Silvis to repudiate his wife; marries her: they both are slaine.

A very great Famine in Rome. Vertidius banished by Claudius. Vannius expelled his power. Domitian born. The whole Country of Trevers is wasted by Clodomore.

Claudius poysoned by peared

53. peared at one time in Rome.

54. And in and about the Coasts of England, for certain dayes, the Sea seemed as blood.

56. A Comet of a very great magnitude appeared for a long time together in Italy.

59. A terrible Eclipse of ☉. The Stars also were seen. Nero's supper burned with Lightning. An Earthquake at Rome. ☉ eclipsed again and again, viz. 3 times visible in 3 yeers.

63. A great Comet appears, and lightning falls before Nero's Table. A very great inundation in England.

Agrippina. 3000 Romans defeated in Scotland. Agrippa poysoneth Silanus, he poysoneth Narcissus for 17 Millions of money, and he also poysoneth Britannicus.

Nero begins his Acts of villany. Cartimand Queen of the Brigantes rejecteth Venutius her Husband: he wars against her. The K. of Scots taketh her, & buryeth her alive.

Many Jews perish at Caesaria. Nero commits Incest with his Mother. The Britains slay 70000 of the Romans; and Suetonius destroys 8000 of them as he comes from Anglesey. Saint Mark writes his Gospel, &c.

Rome is fired by the meanes of Nero; he rejoyces in that villany. This year the Jews rebel, and many of them are slaine.

The



*An.Chri.      Prodigious.      Their Effects.*

66. The Ocean seemed blood. A prodigious accident at Colchester in England, viz. the image of victory turned back. An Earthquake in Asia. A Comet appeared six months. Another Comet and three Suns together.
69. An Earthquake.
70. A strange bird of notable greatness seen at Rome. A blazing star. Two Eclipses of D. contrary to astronomical demonstration; she appears black and bloody. Armed men seen in the air.
76. Many strange and wonderful voyces heard in the Heavens. A great blazing star or Comet this year, viz 77.
- Gessius Florus slain by the Jews. Bodice aided by Corbred King of Scots, killeth 70000 Romans. Vespasian sent against the Jews. The Romans take Jamnia and Lydo. The Gadarens yeeld. Nero attempteth to cut the Isthmus in Peloponnesus.
- Jerusalem taken by Titus, and many thousands slain. Ocho killeth himself. Cerealis with Forces goeth into Germany. The Samaritans invade Mæsia. Rotterdam in Holland built. Dardanus tyrannizeth in Scotland, and slaine by Corbred, &c. Cessennius Petrus expelleth Antiochus.
- The Silures subdued by Julius Frontinus. Hadrian born. A very great Pestilence in Rome. Alienus & Marcellus conspire the death of Vespasian, & are executed for it. This

*An.Chri.      Prodigious.      Their Effects.*

78. This year there fell unto the ground three Cities (with the force of an Earthquake) in Cyprus. A terrible Comet now appeared. The Tomb of Augustus the Emperour opened of it self. Flames of fire issued out of the Hill Vesuvius.
81. Blood rained in Germany. Three Suns were seen at once in Poland: and there happened much lightning and thunder that consumed many brave buildings.
82. An Elm-tree saluted Appollonius Tyaneus, and spake to him with a distinct voice.
89. The Sun is this year eclipsed. And a great earthquake in Naples.
90. Most part of Britain is subdued by Agricola: he putteth Karanoth the King to flight, and the Scots also. Vespasian this year dyeth of a Flux. Haldanus the Swewe restored to his Kingdom from which he was expelled. Titus dieth. Lynus a Bishop of Rome Martyred. Domitian repudiateth his wife; marryeth with the widow of Titus. The Emperour sends two Armies against the Goths, and they are both routed. Philosophers and Mathematicians expelled Rome. Britain reduced to a single Province, and at the Emperour's own dispose.
98. Cocceius Nerva dieth. Two Saxon Kings rebel against Froto; he overcome them, and maketh them his Tributaries. S. John writeth his Epistles. Rome and France fall at odds. The third Persecution began.



*An. Chri.      Prodigious.      Their Effects.*

- A very great Earthquake in A-  
 107. *fr.* Many prodigious fights in the air, as fightings, &c. in the Elements, seen and observed in Spain.
- An Earthquake in Galatia. At Rome Lightning from Heaven consumes the Temples of the  
 112. Gods. An Earthquake at Antioch.
114. Great Lightning and strange and unwonted winds; Together with horrible noises in the Earth.
120. In 120. there hapned a great Earthquake in  
 123. Nice. And in the year 123. hapned another there.
- This year there happened two very great Earthquakes in Pale-  
 134. stina. And Milk
- The French and Saxons plant Colonies in Germany. The Saracens and Arabians subdued. A Bishop of Jerusalem crucified. Babylon and Seleucia taken. Nero's House is burnt.
- The Romanes reduce several places into Provinces. Jews rebel in Egypt, and kill 200000 men. They force those which survive, to eat the dead. They slay 20000 in Cyprus, and at last are slain themselves. The Chaldeans rebel. Lucius sent against them; he recovereth some Towns.
- Britains, Scots and Picts rebel. Christians put to death in Asia. Britains reduced by Adrian. Apollodorus slain by Hadrian.
- Christians persecuted by the Jews. The Jews rebel against the Romans. Julius Severus goeth against them. Armenia in

*An. Chri.      Prodigious.      Their Effects.*

- in a Prodigious manner was also rained at Rome.
140. In 140. a great Earthquake happened at Rome.
142. A great fire also that destroyed 340 houses, which were environed with water. In 142. a Serpent seen in Arabia.
- Frogs rained at  
 152. Constantinople. And three Suns appeared there (at the same time) with a Star & a Rainbow.
- A very great Earthquake in  
 162. Bithynia. The Surges of the Mediterranean Sea in a calm, elevated themselves to the top of a mountain, far distant from it, and cast the foam a great way upon the main land.
- and Cappadocia are wasted by Pharoismanes.
- The Northern Britains rebel. Lollius subdueth them. Lent instituted by Thelesphorus a Priest of Rome. Mogaligus groweth odious to the Nobility of Scotland, and at last they murder him.
- Polycarpus Martyr'd. Aurelius Caesar seeing a wonderful fire at Rome, causeth the persecution to cease by an Edict from himself. Hermogenes ran out of his wits, and dyed.
- Britains repine at the Roman oppression, and rebel Agricola subdueth them. The fourth persecution began. Vologesus King of the Parthians invades the Empire. Verus goeth against him, and hath good success. Divers sects spring up this year, and impede the progress of Religion.



*An.Chri. Prodigies.**The Effects.*

167. This year there was seen a wonderful fire in the Heavens, which seemed to pass from the East unto the West.

Wolves howled hideously in Flocks neer Rome.

170. Crosses were seen to sweat with tears. Rain mingled with fire falls from Heaven at *Præma*.

A great and Terrible Earthquake, and many inundations at

177. Rome. This year there were many strange fires seen in the Air, and some to fall thence.

Great swarms of Locusts were seen to cover the ground, and in many places to destroy Corn-Fields and Mea-

183. dows. A great

French renew their Ancient league with the Germans. The Germans with an Army enter the Empire as far as *Italie*. *Pertinax* is sent against them, and repels them.

The Senate adjudge *Cassius* an enemy to the State; and he is slain by the Souldiers. In this year was great jarring among the Bishops and Church-men of most Nations concerning Religion.

The *Marcomanni* and *Quadri* rebel again. The Emperours go against the *Scythians*, and overthrow them. *Smyrna* in *Asia* quite destroyed: *Antonius* gives a great sum of Money toward its repair.

A Temple burnt in *Alexandria*. The Britains war is ended by *Marcellus*. The Scots and *Picts* go back again. *Daci* rebels; and is reduced to obedience by *Albinus* and *Niger*. Scots Earth-

Earth-

*An.Chri. Prodigies.**Their Effects.*

Earthquake in *Asia*.

The Stars were seen all the day  
187. long at Rome. And some Apparitions hung streaming down in the very middle of the Air.

190. At Rome there fell a wonderful Lightning from Heaven upon the Capitol; and the fire increasing, did burn the Library, and all the houses neer it.

Stars in the day time continually appeared.  
192. All kinds of Creatures contrary to their Natures, brought prodigious births this year. Fire consumed the Temple of Peace.

A Characteristical Prodigie in the Heavens  
194. Flames of fire de-

of the *Istcs* rebel. Goths do much harm in *Austria*.

*Perennius* and his Son executed for treason. *Apollonius* being accused for a Christian, is sentenced and executed. *Hunno* of France wars with the Romans.

*Cleander* (who possessed *Perennius's* place) is executed, to please the people: 2000 die in a day of the Plague at Rome. *Commodus* removeth the head from the *Colossus*, and putteth one of his own upon it.

The Temples of Peace and *Vesta*, &c. burnt at Rome.

*Commodus* groweth ridiculous; and the people taking notice thereof, he executed many of them. *Commodus* is strangled by *Martia* his Concubine. *Pertinax* is consul 87 days, and slain by the Souldiers.

King of Scots slain by a *Musitian*, for causing one of his kindred to be executed. *Severus* goeth  
E 2 scended



An. Chri.      Prodiges.      Their Effects.

scended from heaven. The Stars also appear very bright in the day time.

There were seen at Rome three stars about the Sun very glorious. An Eagle alighted on the Image of a souldier. Bees wrought their Combs upon souldiers Engines. A sudden fire in the air towards the North.

303. A great lowing and fire in the earth. A Whale comes ashore at the Haven of Augustus. A Comet for many days together was seen at Rome.

208. A wonderful lightning fell from Heaven upon the Image of Severus, and blotted out three letters of his Name.

against Niger, whom he beat three times, and then slew him at Antioch. Herod besiegeth Byzantium 3 years together.

Severus followeth the war against the Parthians. Satrahel coming to rule Scotland, kills many of the old Lords of the Kingdom. Constantinople taken by famine. Satrahel strangled by his servants. Britains braten by Severus. Albinus's head sent to Rome.

Scotland received the Faith about this time. The fifth Persecution began. Many from Jerusalem flee into the wilderness to avoyd the Persecution. The Romans wast Arabia. Strange Heresies broached by Praxeus.

Severus was then going to Britain, but never returned thence; 50000 of his Army die. Many of the Calidonians upon a Rebellion were massacred cruelly.

An

An. Chri.      Prodiges.      Their Effects.

219. An Eagle flying, takes away the Cap of Diadumenus.

Sreames of fire and strange lightning seen at Rome. Armed men seen in Muscovia and Polonia. An inundation at Venice.

237. A blazing star seen at Rome, that extended it self a very great length, and was seen both to burn & blaze many nights together.

241. An Eclipse of the Sun, which (as my author saith) was so great, that it made the day to seem as dark as the night.

244. The Sun eclipsed totally. A great Earthquake, which

Diadumenus is slain within fourteen Months of that time. The Britains rebel, and invade the Roman Territories.

The Persians invade Armenia, and the Romans they wast the Roman Territories. Aleetus slain in Battle. King of Scots slain by his guard. The Emperor goeth into Persia, and is overcome.

Maximilian cometh out of Germanie, and is slain by his own souldiers; his body given to be torn and devoured of dogs. Goths at this time became terrible to the Roman Empire.

Athirco of Scotland kills himself. Strange Heresies spread themselves. The Persian war initiated. The Persian is vanquished and expelled Syria.

Gordian is slain by Philip. Philip dies, and Marcus is chose by the Senate, and dyeth within

E 3

cau-



caused the earth to gape so extremely, that certain Cities, together with their people, were swallowed up.

Great Thunder in the earth, with terrible darkness & an Earthquake.

257. The Sea overwhelmed many Cities in Europe and Affrica.

This year there were many exceeding great Earthquakes, and darkness for many days together.

264. Spears also were seen in the Elements at Rome.

300. An horrible Earthquake at Tyre, which destroyed many Buildings, and an innumerable company of people. Many Mon-

five days: Next Servus Hostilianus is chosen; who dying, Philip the Arabian is chosen, and Eusebius calls him the first Christian Emperor.

The Goths take Chalcedon, and spoyl it. They take Nice also. The sickness rageth in the Roman Army. The Goths burn the Temple of Ephesus; they enter Macedonia and Asia.

The Germans and Scythians wast the Empire. The French mischief Italy. Claud. Censorinus made Emperor in Italy, and slain there. Donald in Scotland usurped, and kept the Nobility in fear, threatening to kill their kindred whom he had took.

Dioclesian assumeth the name of Divine Honour. Many Christians are burned in a house at Nicodemia. The tenth persecution beginneth. 144000 put to death in Egypt, and 700000 banished. The

sters

sters were also born this year.

314. This year a Banner with a Cross seen in the Air, and divers Armies Fighting.

315. Penitents were also seen to hover in the Air in Spain.

This year was a hand seen in Lateran at Rome without a body, which in the sight of many men writ upon a wall, these words:

320. *Hodie venenum Ecclesie infusus.* To day he will pour Poyson into the Church.

A Mountain ran with oyl in 323. Italy. There was also a terrible Comet seen for many days together at Rome.

340. An Earthquake in Asia that o-

Persians and Goths worsted.

Two Councils cal'd and held this year; one at Arls against the Donatists: The other at Ancyra in Galatia, to restore the laps'd. Arrius begins to breach his Heresies, is condemned by a Council at Alexandria.

Rome beautified by Constantine. Lamps and wax-candles in the day time, used in the Church first. Constantine goeth into Gaul to appease a sedition of his Souldiers. French aid the Samarte against the Romans, and in a Battel kill 46000 men.

Constantine and Licinius met at Chalcedon: Licinius is overthrown. Octavian Fleeth into Scotland, and by the aide of Fincomore recovers Britain. Licinius is put to death.

Constantine the Eldest is slain. The Siege of



*An. Chri. Prodigies. Their effects.*

340. verthrew many Cities. A child of six months old Prophecies in Rome.

343. A great and terrible Eclipse of the Sun. And an Earthquake whose force was so great, that it overthrew many Cities in the East.

344. A great and terrible Earthquake that shook Antioch, and most of the Eastern parts, for a year together.

349. A great Earthquake that overthrew a City into the sea, all of it except the Church. Dirachium fell with an Earthquake, and Rome was shaken three days and three nights together; together with divers Cities in Campania.

Nisibis is raised. Constantius raiseth forces against the Gauls; he subdueth them. Athanasius is exiled.

Paul banished. Hermogenes slain in a tumult. Constantius persecuteth the Clergy. Julius entertaineth Athanasius, and other banished Catholics; the Arrians are offended at it. Arrius his heresie spread at Antioch. A persecution in Persia. Constantius is beaten in Persia. The Heathen Temples shut up. Nisibis besieged again by Sapor.

Constantius giveth battel to the Persians, and overcometh them; but his souldiers drunk with wine and beer, as well as with success, the Persians come suddenly on them, and make a great slaughter. Magnentius conspires against Constantine, although he had once saved his life.

An

*An. Chri. Prodigies. Their Effects.*

362. An Earthquake in Persia, doing very much harm. This yeer an Ox is said to have spoke in Italy.

369. Nicodemia overthrown with an Earthquake.

377. A great inundation or overflowing of waters in Sicilia; and a general Earthquake over the whole world.

384. A Comet of wonderful greatness, and another general Earthquake in Sicilia.

Vandamore taken by Julian. Constantius maketh peace with Sapor, and shortly after dies. Christians persecuted. Julian to Constantinople, prepares for the Persian war, is slain at Chresiphon. The Temple of Apollo Daphneus burnt.

Romachus defeateth Angulian and the Picts; He tyrannizeth, and the Nobles cut off his head. Valence putteth Athanasius to flight.

The Scots and Picts are set at variance by Maximus. The Goths turn Arrians; They wast Thrace, Thessaly and Epirus. Gratian killeth 35000 Germans.

Maximus killeth Gratian treacherously, & possesseth Britain, France, Spain & Affrick: Vandals & Lombards quarrel. Priscillian is executed at Trevors by Maximus, after an appeal to him from the Council of Bourdeaux.

A



A new star in the Heavens, that appeared in the form of a sword for forty days together. Armed men and Castles seen in the Heavens at Greece

392. Strange fiery Clouds seen in Constantinople. An Earthquake and great Hayl. A star like a sword seen at Rome. In many places hail-stones fell which were bigger then a stone of eight pound weight. A great snow, a great Eclipse of the Sun : other strange meteors.

This year the earth at Eutica, as if it had been sensible, mourned for 7 days together with a horrible lowing. At Rome great flocks of Grasshoppers were seen in the Air.

Valentinian strangled at Vienna. Eugenius is made Emperour. Honorius wars against Eugenius. King of France slain in battel. Romans impose a tribute on the French.

Goths divide into two factions, and consume themselves with civil war. Gildo killeth his children; is forced to flee, is taken and strangled. Temples and Idols destroyed. The Sybils Books burnt at Rome. Gaina the Goths General rebels, is taken and slain by the Prince of the Huns. Alaricus wastes Pannonia and Dalmatia without opposition.

Arthaulphus warreth with the Vandals. The Spaniards Country parted between the Swedes and Vandals. Pelagius a Monk in Britain broaches his opinions. Heraclian is slain by his own Souldiers.

It

It rained blood at Tolosa. A Comet of wonderful Magnitude appeared in the Heavens this year. In Swethen a Dragon was seen flying in the Air.

434. Apparitions in the Heavens in England. Spears burning seen at Rome. Many earthquakes. Moon Eclipsed. A Comet this year appeared ten weeks together.

454. A great Earthquake in Rome, and in many parts of Italy; with terrible showres, and great storms of Hayl.

An Earthquake at Vienna; Wolves and other Beasts wander all the year through that City, and devour men. The Kings

A great Famine in Constantinople. Pope Bassus dieth. The French besiege Archilas. The Emperours make peace with the Vandals. Goths break peace with the Romans. The Britains war with the Scots.

This year Aelius is slain. Catigern and Horsa slain in Battel at Aylesford in Kent. The Britains beat the Saxons, and drive them into the Isle of Thanet. King of Goths slain,

The Goths waste Illyria. Beorgok is slain in Italy by Ricimer. The Popes priviledge is obstructed by Hillarius a Deacon of Rome.

Ricimer aspireth, and being discovered fleeth to Milan; he proclaimeth war against the Emperour. Besiegeth Rome; killeth Arthemius. Lusitania and Burgundie Pa-



## An Chri.      Prodigious.

## Their Effects.

Palace is consumed by fire.

483. In *Russia* Armies of men were seen in the Air. An Earthquake also; and two wonderful blazing Stars appeared. A Rainbow encompassing two Suns.

507. This year there fell a great and fiery Dart from Heaven in *Africa*. And dark spots were also observed in the bodie of the Sun.

529. Wonderful lightning at *Antioch*. An Earthquake at *Constantinople*. Legible letters seen in the Air at *Rome*. It rained blood in the Valleys of *Lucern* and *Peidmont* four days together.

A famous Comet seen in the

wasted by the *Visi-Goths*.

Gyles King of *Soysons* is slain; and *Clovis* taketh many Cities. A persecution of learned men in *Affrique*. *Zeno* giveth himself to ryots and cruelty; he putteth many to death.

The Emperour gives the *Goths* money to depart his Dominions. *Clovis* warreth against *Alaricus* for Religion, and killeth him. Italy wasted by a present sent to *Clorus* of 100 Ships, and 8000 men.

The *Persians* war against the King of *Colchos* and the Emperour. The *Vandals* put their General to death. The *Jews* are suppressed. The Emperours General [*Mundus*] defeateth the *Getes*, who wasted *Thrace*.

The Emperour and *Persians* break their regal

## An Chri.      Prodigious.

## Their Effects.

539. regal sign *Sagittarius*. And flocks of Ravens seen at *Rome*.

546. The Sea flowed up four miles into *Thrace*, and swept away many people. A very great Earthquake in *Constantinople*.

555. A fiery Launce in the Element appeared from the North to the East. The Heavens seemed to open in *France*, and lights shined out for two hours space. An Earthquake shook *Constantinople* for six weeks.

570. At *York* in *England* the Fountains ran blood. Blood also fell from the Clouds in *Lumbardie*. In *Kent* a boy laughed in his

peace. The *Persians* take *Antioch*, and waste the Eastern Provinces. The Emperour purchaseth his peace. People ordered to pray toward the East.

The Emperour wars with the *Lazii*. The *Goths* setting upon the *Romans* at the siege of *Septa*, are all slain. *Totilas* besiegeth *Rome*, and taketh it: *Belisarius* recovereth it, &c.

The *Ostro-Gothique* war endeth in *Italy* this year. *Narses* winneth *Liguria* and *Venice* from the *French*. The *Romans* rout the *Persians* at *Phasido*. The *Jews* and *Samaritans* persecute the *Christians*, and burn their Churches in *Cæsaria*.

The *Persians* begin a war with the *Romans*. The Emperour entereth into a league with the *Ethiopians* against the *Persians*. The *Huns* break into *Germany*, and are expelled by the mothers



An.Chri.      Prodigies.      Their Effects.

mothers belly;  
and at London  
Trees seemed to  
be on fire.

A great inun-  
dation in *Constantinople*. A Comet  
this year that  
blazed a Month  
together. In the  
River *Tiber* were  
seen a Dragon  
and many Ser-  
pents. It over-  
flows *Rome*. An  
infinite company  
of Grasshoppers in  
*Lombardy*. Many  
Locusts in *France*.

A horrible Co-  
met seen in  
597. *Constantinople*. The  
Elements seen to  
burn in *Poland*:  
A fiery Launce  
seen in the Hea-  
vens at *Rome*.

A grievous  
Earthquake in  
*Palestina*. A sign  
in the Heavens  
like a sword, fla-  
med thirty days

*French*. The Persians  
invade *Armenia*; and  
take *Antioch* and *Dar-  
ras*.

A famine so great in  
*Britain*, that the people  
assembled themselves to-  
gether in flocks to cast  
themselves into the Sea.  
*Romanus* gaineth from  
the Lombards. A  
Plague so great in  
*Rome*, that 800 men  
fell dead in an hour, in  
the time of Procession.  
*Antharis* is poisoned at  
*Papia*. Huns invade  
*Europe* and *Thrace*. Em-  
perour goes against th. m,  
but is forced to return.

Pope Gregory re-  
deems many Captives.  
The *Sclavi* waste *Thrace*.  
The *Britains* and *Scots*  
invade the *Saxons*.  
*France* and *Poland* are  
miserably wasted.

*Brunchild* a Daugh-  
ter of *France*, found  
guilty of the death of  
Ten Kings; she is tyed  
by the hair of the head,  
and by Arms to wild  
to-

An.Chri.      Prodigies.      Their Effects.

618. together. A Co-  
met appeared for  
a month toge-  
ther, and was seen  
at *Hierusalem*.

An Earthquake  
at *Antioch* Horse-  
men seen in the  
Air in *Muscovia*.  
639. And blood rained  
at *Naples*.

A wonderful  
Storm at *Constantinople* that spoi-  
led Fields and  
651. Gardens. A fiery  
Dragon seen in  
the air there al-  
so.

This year there  
appeared so horri-  
ble a fire, and a  
Rain-bow in the  
Element, that  
many men cryed  
out the world  
was at an end.  
674. Rain with Thun-  
der and lightning  
which flew both  
men and Beasts  
in *Italic*.

horses, and torn to pieces.  
*Romans* and *Persians*  
at odds. The Emperour  
defeated in *Thrace*.

The *Saracens* become  
Lords of all *Mesopotamia*.  
*Sigebert* the East-  
*Saxon* dieth. *Dagobert*  
becomes the sole Monarch  
of *France*. The Pope  
looseth his treasure by the  
Exarques.

The *Saracens* invade  
*Isauria*, and for a great  
sum of money grant the  
Emperour a peace for  
two years. The Pope  
imprisoned at *Constantinople*.  
He is banished  
and starved.

The *Saracens* besiege  
*Constantinople* seven  
years, and at last 30000  
of them are slain; their  
Fleet is fired by *Carrini-  
cius*, who revolteth from  
them. *Bamba* warreth  
against the *French*.  
*Egbert* of *Kent* dieth.  
*Lothaire* slain with a  
Dart. The *Visi-Goths*  
overcome the *Gas-  
coigns*.



## An.Chri. ~ Prodigies.

## Their Effects.

A very great Comet at Christmas neer the Constellation which is called  
687. *Virgilie*. Mock-Suns seen in England.

In *Campania* Wheat was rained from Heaven, also Barley and Poulse in other parts of Italy.  
722. Two Comets of great Magnitude were seen in this year.

In England a most prodigious Hail Fire seen to flame in the Heaven at Rome.  
735. An inundation at Constantinople.

Oyl rained in Spain. A Comet in the fashion of a Sword seen this year. Crosses fell from heaven upon mens garments. An Earth-

Great controversie in Rome about a new Pope. King of Scots slain by the Picts. The Emperour defeateth the Sclavi. Kenwin the west-Saxon dieth.

The French recover many of their possessions. They goe into Germany, and subdue the Bavarians and Almans. Italy began to chuse themselves several Dukes this year.

The French enter the Territories of the Goths, and destroy their Castles. The Lombards aide the French, and expel the Romans from the siege of Bononia. Pelagius dieth.

A Pestilence in Constantinople for three years; which devoured so many, that they wanted men to bury their dead. Seldred the East-Saxon slun. Emperour beats the Saracens at quake

## An.Chri.

## Prodigies.

## Their Effects.

quake in *Palestina*. Fire rained in many parts of France.

In the month September this year there happened a very great ecilpse of the Sun.  
761. A blazing Star in the East for many days together.

A great Eclipse of the Sun. Armies of men seen in the Heavens  
778. at France. It this year rained blood also. Earth and ashes fell from Heaven at Rome.

794. The River overfloweth its Banks, and doth much prejudice. A very great Earthquake in *Crete* and Constantinople.

The Sun and Moon this year

Cyprus. The Huns General slain in Transylvania.

Ethein of Scotland invadeth Northumberland, and is slain. A rebellion in Galloway, The Bulgarians invade the Empire. Dominico deposed by the Venetians for his tyranny; his eyes put out.

Telerick the King of Bulgaria is expelled by his people. Ethelred leaves England. Alswald is murdered by Siga. The Spaniard against the Moors; they are aided by the French. The Emperour slays 6000 men of the Saracens.

Alphonfus killeth 70000 of the Moors, and taketh Lisbon from them. The Danes invade England, but all of them almost perished. The Armenian Legions rebel.

The Moors expelled Barcinoc. Th. P. & n. & Philip d



## An. Chri. Prodigies.

## Their Effects.

808. eclipsed contrary to Nature. Armies of men appear in the Heavens. Mercury seen in the sun like a black spot. Blood rained in Holland.

820. A great and wonderful storm of rain fell, that rotted all the Corn in the Fields; and inundations that hindered the Country-mans sowing. Fiery apparitions often seen in the Elements.

840. Sparks of fire like stars were seen to run up and down the Heavens. A Comet appeared in V. A great Eclipse of the ☉. Swarms of Bees in Winchester in England.

This year was prodigious for many Earth-

Scotland. The Bulgarians kill 6000 Greeks, and take Sardis. The Danes subdue Frizia. The Saracens disperse themselves into divers places under six Princes.

Emperour sends three Armies against the Hungarians. A great Famine and Pestilence in France. King of England slain by the East-Angles. Asia is wasted. Constantinople besieged. Regner King of Denmark expelled.

The Saracens overcome by the Emperour. Danes invade England, and do much mischief there. The Moors waste Italy, and are expelled. The Saracens take Amorium, and many Captives. Lothair wars with his Brethren, and 100000 men slain.

The people of Toledo and Corduba rebel. The Scots overcome the quakes

## An. Chri. Prodigies.

## Their Effects.

quakes, Hayls, and whirlwinds; and many wonderful Thunders and Lightnings, that happened in most parts of the world.

870. Great Hayl and Thunders and Lightning at Rome. Lightning burnt a Church at Worms. An Earthquake in England.

882. The Sun so much obscured, that the Stars appeared in the sky in the day time. An Earthquake in Normandy. A blazing Star this year which was Vertical to Spain.

Four Rainbows seen at once in Scotland. Fiery Torches seen in the Air. Many great Floods in Saxony. A great

English, who aided the Picts. The Danes enter the Thames with 250 ships. They take Canterbury and London, and expel the King.

Danes expell'd Holland. Saracens expell'd Ancona. They war against the Persian. The Danes land in Fife, and challenge Pictland for their King.

Britains invade Scotland, Constantine their King is killed. Saracens break into Italy, and are expelled by the Emperour. The Sclavi waste Austria and Bavaria. Guido rebels, and joyns with the Saracens against the Emperour.

Vandals invade Greece, and many Cities become their Tributaries. Saracens take Calabria, and many Cities in Italy. The Emperour sickness and death, 'tis E 2 Co-



Comet and stars were seen to run glittering to and fro in the heavens.

923. Divers mock-suns seen in Italy and Spain. A winter wonderful for the excess of cold.

940. \*The Sun appears for certain days together as if it bled. Three Comets for a fortnight together were vertical to Germany. An Earthquake in France.

956. This year produced many strange Prodigies; As that wonderful Hayl at Oxford in England. Strange lightning killing many Priests in France. Mighty Thunders and tempests, &c.

Fire falls from Heaven. A great

thought for his losses to the Hungarian.

Emperour subdues the Vandals, and wasts their Countrey. The Pope is imprisoned and strangled. The Scots assist the Danes, but are overcome.

Gonsalvus poysoneth Sancho with an Apple. The Russians in a malicious manner persecute the Christians. The French King and the Emperour reconcil'd: divers Conspirators against the Emperour executed.

Hungarians invade the Emperour; are reconciled to him. Bishop of Saltsburg calls 100000 Hungarians into Bavaria; they are all slain there, and the Emperours eyes pluckt out. The Italians war with the Pope.

The Empress with Zimisces conspires the Earth-

Earthquake in France. A Comet also appeared. Crosses from Heaven fell upon mens Clothes.

968. Wonderful increase of vermine, as of Rats and Mice.

An Earthquake in Scotland. Armies of fire seen a whole night together in the air.

979. This year also, there was one born in Rome having two heads.

Fire rises out of a River (saith my author) and burns many places in

992. Rhene. In Spain three swords appeared in the Heavens like fire.

1003. In Lorraine, a Fountain of water turned into perfect blood. A Comet very horrible to behold, casting out flames on every side.

death of the Emperour. Belda overcomes Leo Phocas, who rebels in Asia, and sendeth him and 100 of his confederates into Chios. Donald murdereth the King of Scotland for refusing to pardon a Thief of his acquaintance.

Harold King of Denmark is slain by an Arrow. The Danes land in Scotland, and waste divers places: the Scots put them to flight. They land in Kent, and spoil the Isle of Thanet.

The Duke of Bavaria dieth. The Danes invade England with a very great Fleet. The King of Denmark is slain by one of his servants.

The Danes being worsted at Oxford, fly to Church, and are there burnt. Otho poyson'd with a pair of Gloves. A Marques banished the Court, & afterward slain.



## An Chri. Prodigies.

## Their Effects.

1022. Swarms of Locusts in France. Milk rained at Rome. A very great Eclipse of the Sun. This year there was such unseasonable weather, that many dyed through too much heat.

1043. A multitude of snakes were seen this year at Rome. Five Suns at once appeared in England. *Stella Crinita*, or an hairy Comet very great, appeared this year.

1058. A great encrease of Rats and Mice. Stones of a mighty greatness mixt with Hayl, fell from Heaven and killed many. Two blazing stars this year vertical to Poland.

Three Suns seen at Naples. A

Divers Polonians rebel against the Christians. The Emperour overcometh the Greeks in Italy. Boleslaus of Bohemia looseth Cracovia. Polanders subdue Russia, and make it Tributary. The Vandals wast Saxony, and take Brandenburg.

The Emperour overcometh the Russians, who invade his Territories. A great Famine in Germany and France. The Prussians invade Polonia; and there are 15000 slain, and 2000 taken. The Irish and Welch enter Severn, and do a great deal of harm.

The Saxons rebel against the Emperour. 20000 are drowned in a Pitfall, by the stratagem of two Bishops in Holland, as they came against the Earl of Flanders. Russians rebel in Poland, are reduced by Boleslaus.

The Emperour deposeth the Pope; and the fiery

## An. Chri. Prodigies.

## Their Effects.

1076. fiery dart ran up and down in the Heavens. In Italy women appeared in the Air, of admirable shapes, which mightily amazed the beholders.

1086. A great inundation in Italy. Four Moons at once in France, seen also in England. Many tame fowl became perfectly wild.

1094. A fiery dart in the Heavens, that through its violence flew from North to South. A great Earthquake in England. Horrible noises in the ground, with strange groanings at Rome.

This was a year very remarkable for Monsters. Syracuse shaken with an Earthquake.

Pope the Emperour; and also excommunicate him. The Turks take Rhodes and Cyprus. The Hollanders overcome the Frisians. Northumberland in England wasted.

The Saxons defeat the Emperour. The Turkish Emperour dieth. The King of England dieth. Edmund and Ethelred banished by Donald their uncle. They dy in England.

The King of Poland envied by the Nobles, causeth many of them to be banished. Pedro of Spain taketh Osca, and killeth 30000 Moors. The English invade Normandic again. Bretislaus obtayneth the Kingdom of Bohemia by the aid of the Hungarians.

Conradus dieth in Italy. The Russians invade Polonia, and are expul'd by Boleslaus. In England the Earl of F 4 Three



*An. Chri. Prodigies.**The Effects.*

1101. Three Suns, a sword, and crown seen in Germany, in the Heavens. A Comet of wonderful greatness.

Fiery Armies in the Heavens seen in Germany. Many

1116. Earthquakes, and very great whirlwinds.

A very great inundation in Flanders, Holland, and

1135. Freezeland. In England a great Earthquake. Great whirlwinds in France. The light of the sun & moon (*ad visum*) fails.

Great Thunders at Rome. An Earthquake in England. Several bowls of fire seen in the Heavens.

1147. A multitude of small wormes. Blood rained. Strange lightning in Rome.

Shrewsbury warreth against the King. Earl of Flanders takes Cambray: a League between the English and the Scots.

Earl of Campeign rebellith; is aided by Henry. Bruges in Flanders burnt. Polonia wasted. The Emperour excommunicated by the Pope.

Many people perish in Flanders. Judea miserably wasted by the infidels. King of England surfeits of Lampreys, and dies. Baldwin de Redvers fortifies Exeter against Steven: Is taken and banished.

Lewis of France with an Army invades Syria. He is taken prisoner by the Greeks; rescued by the King of Sicily. Alphonsus of Spain taketh Lisbon and Saint Iren from the Moors. The King of Sweden slain.

*An. Chri. Prodigies.**Their Effects.*

A very great pillar of fire appeared in the Heavens in Germany. A great Eclipse of the

1158. Sun. Two Dragons seen to fight in the air in Swedland.

In this year there appeared three Suns and three Moons besides the true ones.

1169. There hapned also a very great Earthquake.

A wonderful inundation in England. Two Armies were seen in the Heavens in Italy to fight a fierce battle. An Eclipse of the sun this year.

1185. This year a very great Eclipse of the sun: A great Earthquake also. An Eclipse of the Moon likewise, and armies

The Emperour goeth against the Armenians. The Pope submitteth to the Emperour: Repenteth thereof, and excommunicateh him. Venetians deny aid to the Greek Emperour against the King of Sicily.

Syraconus killeth the Sultan of Egypt. English invade Cumberland. Catania in Sicily destroyed, with 19000 people, by an Earthquake. The Romans rase Alba.

English and Scots Quarrel. The Spaniards take several Places from the Navarres. Miscelaus by the help of Casimir, recovereth his Patrimony in Polonia. Wars between the French and the Flemming.

The Moors defeated by the Spaniards, and their King slain. The greatest part of Bruges burnt. Baldwin King of Jerusalem (the fifth of that name) poysoned by his



*An. Chri.      Prodigious.      Their Effects.*

in the air environ'd with fire, seen in Greece.

Great Stones rained from Heaven. An Earthquake in the East which overthrew many cities. Blood rained in England. Two fiery swords in the Heavens seen in Spain.

A Comet appeared for 18 days together. Shapes all bloody were seen in the Heavens. A star with a Cross, and a half Moon seen in Italy.

A great Eclipse of the Sun, strange sights in the Moon, viz. she (which of herself is Globular) appeared with six squares. The sun

mother. A rebellion in England. The Greeks loose 70 Sail of Ships by Pyrats.

Castile and Arragon invade Navarr. The Sultan of Iconium swallowed if an Earthquake. Harold Earl of Cathue in Scotland cuts out the Bishops tongue, &c. And the King puts out his eyes, and hangeth him, and causeth his Male Children to be gelt.

The Spaniards slay 200000 Moors. The Pope giveth England to Philip of France; who striveth for it. The Flemmish with the English take 300 sayl of ships from him, and burn 100 more. The King of Arragon slain.

King of Bulgaria puts out the Emperours eyes. Vienna subjected to the Empire. The Latines besieged in Constantinople, but relieved by the Venetians. The King of England and his dark-

*An. Chri.      Prodigious.      Their Effects.*

darkned so much, that the stars were seen.

A great Comet fearful to behold. A hill of an immense magnitude removes out of its place. A noyse like Trumpets in the air heard in Italy.

A great Comet appeared. Strange lightning from Heaven. The sea overflows in many places of England. Dismal and strange noises heard in the air.

A very great rain at Rhene. A sky at midnight as bright as the day, in Poland. Four suns in Russia. An Earthquake in England.

A great Earthquake in Italy. A Comet of notable greatness seen this

Nobles quarrel, but are reconciled. The King of Poland dyeth.

A great Plague in Greece. A miserable Famine in Constantinople. King of the Cumans slain. The Infidels take Hierusalem, and slay many Prisoners.

The Geneveses take Venice, and are expelled again. Duke of Lithuania invadeth Massovia and Prussia. Five petty Kings of the Moors expelled Spain. Venetians take Padua. Eccelin comes thither, and kills 12000 Citizens.

The Turks win all the lesser Asia from the Greeks. The Pope is slain by a fall. Emperour kills 10000 Bohemians. The King of England forceth Wales to a Peace.

The Norwegians invade Denmark for the Queens Dowry. Hungaria wasted by the Cuyear



## An.Chri. Prodigies.

## Their Effects.

1285. year. A great swarm of divers coloured flies, and an inundation in England.

Launces and Darts of fire seen in the Heavens.

A great snow  
A Comet of wonderful mag-

1300. nitude. In Germany, armed men and horses were seen in the air.

An Earthquake in England. The Elements seem to burn many days

1310. together. A boy born with four arms and two bodies.

In England for six houres together, the sun appeared as blood.

1322. In Germany a great Earthquake. Two Crosses appeared in the Heavens. And there appeared a fiery Circle about the sun.

mans. Helvetians war against the Emperour, they are subdued. The King of Sicily dyeth.

The English beat the Scots. The Turks invade the Empire, and do great mischief there. The Pope writes himself universal Lord in Spirituals and Temporals. Flanders is invaded, and many Nobles taken prisoners.

Polonians subdue Pomerania. Rhodes is taken from the Turks. Robert Bruce wasteth Scotland, and expels the English. Earl of Cornwall banished. The Emperour burneth Brixia.

The Scots oppose the King of England, and put him to flight. The King of Bohemia taketh Silesia, and divers places in Lusatia. The Emperour is taken in battel, and is imprisoned three years.

This

## An.Chri. Prodigies.

## Their Effects.

This year there were two Comets together, one of which continued four moneths; the other but three. Blood rained in Rome. Wonderful flocks of Crows and Daws seen in Germany.

1337. Divers mock-suns appeared this year. The Heavens seemed to burn. There were divers small beasts rained from the Heavens in the Eastern parts of the world.

In England there were armed men seen in the Heavens; and fiery Launces in Italy.

1365. Grasshoppers cover Switzerland like snow.

A Comet with a beard seen in the Heavens ma-

The Lituanians burn themselves, their wives, children and goods, to avoid the taking. The French burn Southampton in England. The Scythians wast Thrace, and take many Captives. King of Sicily dieth.

A great Plague in England. The English beat the Scots, and recover much from them. Polanders conquer Russia fully. A great Plague in Venice, which consumeth many people. The English do much spoile at Lowthian in Scotland.

The Russians which rebelled in Poland, are subdued. King of France expell'd his Kingdom. The King of Swevia taken in battel. The Turks expel the Christians from Adrianople.

In Gand 5000 houses burnt. 17 Towns in Flanders drowned. The

ny



*An. Chri.      Prodigious.      Their Effects.*

ny nights together. Grasshoppers  
 1376. spoyl France. Inundations in Germany. A very great Earthquake there.  
 Christians kill 2000 Turks in Bosna, by a stratagem. The French burn Rye and Hastings, and take the Isle of Wight. The Scots burn Roxburg.

A blazing fire in the Heavens which burned for two Months together. At Oxford the Image of a head spake thus, viz. *Caput decidetur; Caput elevabitur; Pedes elevabuntur super caput.* The head shall be cut off: The head shall be lift up: The feet shall be elevated above the head.

A running River in Bedfordshire in England  
 1399. divides it self. A blazing Star this year, that shot wonderful beams of fire from it.  
 Scotland wasted by the English. The Frisians rebel in Holland. Sigismond executed 32 of the Nobles in Hungary. The Pope imprisoned by the King of France. The Duke of Hereford being Banished, returns into England.

Strange

*An. Chri.      Prodigious.      Their effects.*

Strange Prodigious this year in Britain: A Dragon encountering a Lyon in the Air.  
 1415. Armies of fire seen fighting and overcoming in the Heavens. An Eclipse of the sun.

Great snows in Germany. A mighty Earthquake in Italy. A Winter wonderful for cold to all parts of the Northern Counties.  
 1428. A Comet of mighty magnitude in Poland.

Swarms of Bees in England go a progress. An Earthquake in Hungaria.  
 1439. The Emperour goeth against the Turks, and dieth. Polanders waste Silesia. France twice beaten by the English in Normandy. The Marshal of France burnt for sorcerie. King of Bohemia dieth.

An Earthquake in Naples. A wonderful snow in Germany, and fiery darts seen in  
 1484. The Tartars invade Podolia, and are expelled. English invade Scotland, but are repelled. Huniades de-  
 the



An. Chri.      Prodigies.      Their Effects.

the skie. The sun is this year Eclipsed

In England three  
1460. suns appeared. A  
mighty Tempest  
at Venice. In Poland there was  
seen (saith my author) an Image of  
Christ crucified, with a sword, to  
pass along the air, from West to  
South for two hours.

Hail of wonderful greatness  
fell at Rome, the stones whereof  
weighed 8 ounces.  
1470. In Germany Hail-  
stones fell as big as Goose eggs.

The Sun dark-  
ned without an E-  
clipse. Flocks of  
Grashoppers in  
1478. Italy. A glorious  
star seen to run  
along the Firmament.  
Armies in Switzerland.  
Fighting in the

scattered the Turks in  
Russia. The Vatican  
Library erected.

King of England is  
taken at Northampton.  
Venetians war with the  
Turk. The Civil war of  
France begins. The war  
continueth in Germany  
about the Archbishopric  
of Mentz. A rebellion  
in France against  
the Queen, for the Princes  
death.

The Turks take Sa-  
botz in Hungary. They  
waste Germany. King  
of Sicily, with the Ve-  
netians, war against the  
Turks. The Veneti-  
ans spoyle Lesbos, and  
Pergamus.

The Turks waste Ca-  
rinthia. And the Tar-  
tars waste Podolia. The  
Hungarians defeat the  
Turks, and take 30000  
Captives from them.  
The Inquisition institu-  
ted in Castile against  
the Moors and Jews.  
The Transylvanians  
Air

An. Chri.      Prodigies.      Their Effects.

Air this year also.

Great inundations in England.  
An Eclipse of the  
1492. sun. A great Co-  
met; three suns  
in Poland. Ano-  
ther Comet last-  
ing two months.  
In Rome the kic  
was seen to be  
on fire many  
nights together.

A great fiery  
Dragon and of  
monstrous shape  
seen at Lucern.  
1500. A Comet for 18  
days together in  
Poland. An inun-  
dation in Germa-  
ny.

'Tis strange to  
relate! for in this  
year (saith my  
Author; there fell  
twelve hundred  
stones from Hea-  
ven, some weigh-  
ing sixty pound,  
others more, viz.  
1510. 120 l. which (if  
true) serves as

overcome the Turks.

The English go a-  
gainst the French. The  
Fews expelled Spain.  
The King of Poland dy-  
eth. The Gantoys re-  
bel in Flanders. The  
Hungarians enter My-  
sia, and return thence  
with much booty.

Turks take Molon;  
and many other places  
from the Venetians. A  
Rebellion in France. The  
French and Spaniards  
expel Frederick from  
Naples. The Turks de-  
stroy many of the French,  
Spaniards and Veneti-  
ans.

The Lubeckers waste  
Denmark. King of Eng-  
land goeth into France,  
and besiegeth Turwyn.  
Bajazet the Turk is  
poisoned. The Spani-  
ards take Tripolis.  
They war in Navarr.  
The Lubeckers worst the  
Danes at sea. The Swit-  
zers invade France,



*An. Chri.      Prodigies.      Their Effects.*

a good Argument to prove the other Planets habitable.

1521. Three suns with a Rainbow seen at Vienna. A great burning Torch suddenly after. A Circle and Cross appears with the Moon. A burning Beam in Germany.

A very great Comet that passed through Cancer, Leo, and Virgo, was visible to all Europe. A very great inundation in Holland.

1539. A bloody star and Cross were seen flying in the air. Armed men, swords and funerals were seen to walk in the air in Germany. A blazing star this year.

Corn rained from Heaven in

and do much mischief there.

Venetians aid the Hungarians against the Turks. The French loose Milan. English and French quarrel. Emperour invades Picardy. King Henry the Eighth writes against the Pope.

In Holland 404 Parisches drown'd, with all their people and cattle. The Turks take Buda in Hungaria. Cardinal Woolsey dies. The Clergy fined (and paid) to the King 100000 l. for divers misdemeanors.

A great fire in Constantinople, which burnt the Goal, and consumed 700 Prisoners therein. The Irish invade the English and are beaten. The Ganthois mutiny, and behead their Magistrates.

Great troubles at Antwerp. The sweating Ga-

*An. Chri.      Prodigies.      Their Effects.*

Carinthia. Three suns seen in England. An earthquake, and howls of fire seen in the Elements. Armies of men seen in the air in Saxony. The sun seemed to cleave in sunder.

1562. An Earthquake in Constantinople. Clashing of weapons in the Elements, and armed men seen there. Much thunder in England. Five suns seen in Holland.

1568. Many Locusts in France. The Heavens seem all on fire in Hungary. In England (when the true moon was under the earth) appears a moon and a cross, with a refulgent star at the top thereof.

sickness in England. The French war with the Emperour. The Duke of Somerset in England executed for Felony. The Queen of Swevia dyeth. The Pyrates carry 6000 Captives out of the Isle of Gaul, neer to Malta.

English take many Towns in France. A great plague in England. Muscovites invade Livonia, 9000 slain at Dreux in Normandy, among which the King of Navarre. Danes and Lubeckers invade Swevia. Polanders beat the Livonians.

Third Civil war in France. King of Sweden deposed and imprisoned. Prince of Conde taken, and shot to death with a Pistol. Earls of Northumberland and Westmoreland rebel. Selymus invadeth Cyprus. The Polanders and Danes fight at Sea.



## An. Chri. Prodiges.

## Their Effects.

1579. A fiery Dragon, and great troops of Ravens flew through the air in Germany. A great tempest in Bohemia. An Earthquake in Holland. Armies in the heavens seen at Antwerp. Two armed men in Gelderland seen in the air.

1602. An Earthquake in England. A Comet of very great magnitude appeared. Armies of men seen in the air in France. Swarms of Grasshoppers in Germany.

1610. Fiery Darts and Launces seen in the heavens. Four Crosses seen at once in the air in Spain: Very great thunder and an Earthquake there also.

Divers mock-

Polanders take Livonia and Polotia from the Muscovite. Popish Clergie expelled Antwerp by the people. The Emperour prohibiteth the protestant Religion at Aken. Brandenburg Castle built by the most noble, and ever to be honoured Tycho Brahe.

Spaniards invade Ireland, but beaten thence. Swedes attempt Livonia in vain. Basta de teth the Transylvanians, and killeth the Vayvod of Valachia. The Turks loose Alla regalis, and 60000 men. Qu. of Engl. dyeth.

Danes war with the Sweds. Persians invade Babylon, and kill 20000 men. King of France is slain. Polonians overcome the Muscovites. 60000 Morisques expelled Spain.

Archbishop of Spalans

## An. Chri. Prodiges.

## The Effects.

1616. suns in the West of England. An inundation in Holland. The shape of an Elephant in the air seen in Germany. A Lyon was heard (as my author saith) to roar in the air.

1622. Three suns appeared at Heidelberg. An Earthquake in Italy. Many prodigious lightnings & rains in France. Circles seen about the sun and moon in England.

1627. Two Armies were seen to fight in the air in Pomerania. A great fiery beam in France seen in the air. An Earthquake in England.

1635. An inundation at Rome. Five moons seen in Normandy at once. Italy this year

to into England. Venetians war with Ferdinand of Austria. Hollanders beat the Spaniards in the South Sea. The Tartars invade Podolia, they burn four Cities, and 400 Villages, and carry with them thence much booty.

The Jesuits and Papists expelled the Netherlands. Duke of Brunswick lost his Arm in battel. A great dearth in Moravia, and Silesia. Bergen in Norway almost consumed by fire.

Polanders recover many places from the Tartars. Persians beat the Turks. English take the Isle of Ree, and loose it again. The Hollander beats the Spaniard in the Indies.

A Sickness at Rome. Division in Scotland about Religion. Hollander and Spaniard fight at Sea. A great Plague brought



## An.Chri. Prodigies.

## Their Effects.

brought forth many monsters.

1638. Six suns seen in Cornwall at once: several apparitions of men in the heavens, preparing to fight with each other; also Navies of ships in 1639. An Eclipse of ☉.

1645. Many apparitions this year seen in the North of England. Divers Partial's or mock-suns. An Eclipse of the sun in ♏.

1652. A great Eclipse of the sun. Two of the moon. A two-handed sword seen in the air in Cheshire. Armies of men encountering each other in the air, seen in the North. A Comet in ♊ and ♐.

1654. An eclipse of the sun. An Earthquake in the West of England. Appa-

at Venice. The Spaniards beat the French.

Scots begin to rebel against England. The King goes in person to appease them. They rout the Bishops, and turn high Presbyters. The Hollanders beat the Spaniards Fleet. The Irish massacre the English.

All England together by the Ears. The Civil war prevailth. The Scots return home again in 1646. The English go into Ireland, and subdue it.

The English subdue Scotland, And beat the Dutch at Sea. They beat the French at Sea this year also. The Lord General Cromwel in 1653. made Lord Protector of all Britain and Ireland.

The King of the Romans, and the Pope of Rome, dies. English take Jamaica, and war ritions

## An.Chri. Prodigies.

## Their Effects.

ritions in the air in the North of England. A very great rain in Bohemia.

1656. An Earthquake in Cheshire doing much harm, viz. sinking the ground; and rending up many Trees by the roots, to the great damage of the Country. In Nov. 1656. A fiery Dragon seen in the air in Scotland. In 1658. August. A great Whale came up to Greenwich near London: a thing seldom known before.

1659. A very great inundation in Holland, drowning 36000 acres of ground. A great eclipse of the ☉

with Spain. English and Swedes unite. Cardinal Ghisi made Pope in 1655. The Polanders routed by the Swedes.

The English land in Flanders, and take Mardike from the Spaniards; they grow angry thereat, and wars between them grow high. King of Denmark twice invaded by the King of Sweden. In 1658. Dunkirk taken by the English. Oliver Cromwel dies. Rich. Cromwel confidently succeeds him in Government, as if it had been his just due: Nay, the people of England send such sugred addresses to him, that he believed himself to be what they flatteringly stiled him. King of Sweden looses much, and dies.

In May 1650. The long Parliament return'd, turn'd out Rich. Cromwel: then turn'd out by Lambert and others themselves. A Committee



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| in Scorpio, Nov. 4.<br>Lofty and strange<br>unwonted winds<br>An Earthquake in<br>1660. Naples. Great<br>rains in France.<br>An inundation at<br>Blackwall London,<br>overflowing many<br>acres of ground. | of Safety set up. Lord<br>Gen. Monck troubled<br>to behold the confusion of<br>the English proceed-<br>ings, marches out of<br>Scotland, and (after<br>the Committee of Safety<br>was fallen) brings in the<br>secluded Members. The<br>long Parliam. dissolv'd.<br>They call another, which<br>Restores his Royall Ma-<br>jesty King Charles the 2.<br>to his just Rights and<br>Priviledges; whom God<br>preserve with a long and<br>happy reign over us. |
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Thus much may serve for the second part of this Book, viz. a Catalogue of Prodigies remarkable since the Birth of Christ, with the Effects attending them. Whence I journey to my third particular promised, and that is —

*Something touching Comets and Eclipses.*

But first, note that many of the things mentioned in the Column of Effects, did

did fall out (sometimes) the next year following the time of the Prodigies happening; but mostly they are attributed to the particular years, as any ingenious Chronologer may discern. And let the Reader understand, that although I have appropriated those many and several accidents of Countries unto the several Prodigies hapning therein, yet I deny not the Co-operation of the Cœlestial bodies therewith, according to the strength of their configurations, in the production of such rare and admirable Effects.

The ingenious Reader I judge is not so low orb'd, as to stand in need of this Advertisement. *Ergo*, I intend it not for his use, or instruction. But 1. to prevent the overheated Conception of the Cynical adversaries to Art; (for I foresee some such will happen on this Book.) And 2. to strengthen the weaker fancy, who is often found willing to be wading in Rivers of this Nature, that he may not instead of refreshing, drown himself.



## SECT. III.

*Something touching Comets, Eclipses and Earthquakes.*

**T**His Section I shall divide into three parts or subsections; and those subsections I shall sub-divide again, as the occasion or matter requireth.

Subject. 1. *Of Comets.*

Because things in order look the best, I shall divide this member or subsection into the following particulars:

1. *Of the names and kinds of Comets.*
2. *Of what they are ingendred.*
3. *Of the colour of Comets.*
4. *Of their final Cause.*

1. *Of the names and kinds of Comets.*

To let pass all impertinent Circumstances, and come closely to the matter in hand, *Cometa seu nouitius* (i.e.) a Comet,  
is

is so called from *Coma*, which signifieth the hair of the head, or rather a bush of hairs, after the vulgar or more general acceptation; or (if we shall speak with the learned *Cicero*) 'tis *concinatam Sydus*, a Star having curled, or crisped hair. Or if you please, thus: a Comet is an unusual apparition, consisting of Exhalations hot and dry; the site and motion of which, is contrary to that of the fixed or Erratique Stars.

*Aristotle*, that great master of reason, *Lib. 1. Met. C. 8.* makes only two sorts of Comets or blazing Stars, *viz. Crinita* and *Barbata*. The first, are those that dilate or extend their Rays or Beams, like hairs on every side equally. The second, are those whose Beams are extended to a very great length, or that seem to have a Beard, Mane, or Tail, directly poynting one way. Another divided Comets into two sorts, *à Motu & substantia*, from their Motion and substance. *Alii ardorem undiq; fundunt, nec locum mutant; alii in unam partem ignem vagum in modum comæ porrigunt, & stellas permeant: (i.e.)* Some Comets there be, that stretch forth or extend their ardor and light on every side, and do not change their place; and there



there are others that cast forth a wandering or unconstant fire, like the hair of ones head, toward one part only, and so passeth through the Stars.

Astrologers (unto whom the study of such things doth principally belong) *Ab efficiēti causa*, From the efficient cause of Comets, divide them into seven Species or kinds, agreeable to the number and nature of the seven Planets, or Erratique Stars: Terming some of them *Saturnine*, others *Jovial*; Some *Martial*, some *Solar*, others *Mercurial*, &c. of which you may read in *Franciscus Junctinus* his *Spect. Astral. De Cometis*.

But the great Naturalist *Pliny*, in his *Natural History*, *Lib. 2. Cap. 15.* reckoneth up twelve kindes of Comets, bearing these following Names and Figures.

1. *Crinita*, An hairy Comet, horrible to behold, equally inflamed round with bloody shagged hairs, like a bush, or hair of the head.

2. *Barbata*, A Bearded Star or Comet, casting forth his Beams or Flames to a very great length.

3. *Jaculum*, A Dart or Javeling, because it brandisheth its rayes in the form or shape thereof.

4. *Gla-*

4. *Gladius*, a Knife, Sword, or Dagger, the head of which appeareth like to the hilt of a Sword; but the Rayes rather resemble a Dagger or a Knife.

5. *Discus*, is called, when it resembleth in shape or form, a dish or platter; (*i.e.*) when it is of figure broad and round, and dilateth slender rayes round about equally.

6. *Pithetes*, which very much resembleth the shape of a Tun, hiding the obscure and smoakie beams in the very middle thereof, as in a hollow concave.

7. *Ceratias*, a Comet casting a flame crooked or bowed like a horn, or like the head of a Croiers staff.

8. *A Lampas*, or *Lampadias*, which bears the similitude of a burning Lamp or Torch, issuing out flames in the Heavens.

9. *ἵππευς*, *Hippeus*, *Equinum sydus*, is a Star representing the mane of a Horse, most swift in motion.

10. *Hircus*, a Comet environed with some kind of hairs and a mane, seemingly rough and hairy, by the slender *fibra* of its beams.

11. *Argyrocomus*, or *Argentocomus*, which is a Star or Comet silver-hair'd, being



ing very white and thin in it's shining.

12. *Hasta*, a Comet in the form of a Spear, which some Naturalists call *veru*, a spit, or broach; and *Perticam*, a Perch.

These are the several names and kinds of Comets, according to the best of Authors. I come next to speak —

### 2. Of what Comets are Engendred.

In this particular, Authors are very much differing in their opinions; for some there be that think Comets to be souls of illustrious men triumphing in Heaven, or fires conveyed to and fro by the power of spirits; and *Bodine* was a chief maintainer hereof.

Others there are, that judge a Comet not to be any thing real and distinct from other pre-existent bodies; but rather a meer Emphasis or apparency, made by the reflection or refraction of Solar and Lunar Rays. Another sort think them to be sublunary Meteors arising from the most subtile breathings or vapours; but not so much inflamed as illustrated of the Sun. There are some also who judge them to be made or generated *de Novo*, in Heaven, and of a Cœlestial matter, and by degrees afterward

ward they are corrupted. And others there are that think them to be both generated and governed by the Angels and Intelligences.

But that opinion which seemeth most agreeable to reason, and to the Nature of Comets, is, that they are ingendred of *igneas* and fiery vapours, consisting of abundance of Viscous, Clammy, Sulphurous, and compacted matter, attracted or drawn from the earth. Or to speak with *Aristotle*, The matter of which Comets or blazing Stars consist, is an exhalation hot and dry, fat and clammy, attracted or drawn by verue of the heavenly bodies into the highest Region or part of the Air, and sometimes into the Starry Region; where it is closely conglutinated into a great lump, by reason of the constant and continued supply it hath from below, so long as there is a working to exhale it: and it being thus compacted and exhaled, is set on fire in convenient time, by the excessive heat of the place where it resteth. It sometimes continues long in burning, and sometimes but a little while, according to the paucity or plenty of the matter whereof it consists. And this may serve for the matter of Comets.

3. Of



### 3. of the Colour of Comets.

The colours of Comets are much to be noted in their significations and portents, as the writings of the Antients testify at large; but their opinions hereof are several.

Some there are that hold that the colours of Comets are principally three, *viz.*  
 1. If the matter of which they consist be rare and thin, then are they transparent, clear, and of colour white. 2. If their substance be thick and viscous, then is the colour ruddy, looking like unto fire. 3. If the matter or substance whereof they consist be very thick, then the colour of them is like to burning of brimstone or, of a blew appearance.

Astrologers generally hold that there are Comets of seven several colours, according to the number and colour of the seven Planets, *viz.* —

1. Some Comets appear of a splendent yellow gold-colour; and those are attributed to the Sun.

2. There are those that be of a leaden, pale, ashy colour, and termed Saturnine.

3. Those that appear very bright, clear, and

and glorious, are called Jovial Comets.

4. But if they appear of colour red and rutilant, they are termed Martial.

5. Those Comets that are of a bright illustrious silver colour, belong to the Planet *Venus*.

6. When any of them appear of divers colours, as azure, red, yellow, blew, green, &c. you may be confident they pertain to *Mercury*.

7. If any Comet appear of a pale brightish white, the Moon will own the colour.

And this may satisfy for the colour of Comets. Astrologers judge of their effects as well by their colours, as by their forms or figures, or time of continuance; as may appear at large by their writings, unto which I refer the desirous Reader.

### 4. Of their final cause.

Most Philosophers and Naturalists agree that Comets are the Embassadors or Agents of a highly offended Deity; and the Denunciators of misery to mankind: But this Opinion being too general, they have furnished us with Reasons

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for



for a threefold end, that is to be observed in the coming of Comets.

1. *Natural or Physical.*
2. *Political.*
3. *Theological.*

First, Comets are or may be sent for a Natural or Physical end, that they may by their attractive strengths and virtues draw up the spirits, breathings and pestiferous winds, which are gathered together from Metallique liquors in the Earth, into the air, from the common seat and place of mankind, that thereby we may partake the less of their malice. For (saith one) by being burnt out, and consumed there, they are the less able to hurt us, then if they were below. And if they should remain in the Earth (as sometimes they do) they would then rend and shake it; or if they should remain in the neer neighbouring air, they would infect or poyson us sooner, then by their being above: For if the air be infected when they are on high, and a great way from us, much more would it be infected, should they be below and neer us.

Se-

Secondly, They may be sent for a political end; and in this respect, they are taken for heralds or proclaimers of future calamities and miseries; that men thereby being fore-warned, may be fore-armed, and provided, either to shun the threatened disaster or mischief, or else with patience and moderation endure the common and inevitable misery. It is a most certain truth, *Μηδὲς κοιντὴς ὀσίς, ἔ κακὸν εἶπεν.* Never yet did any Comet appear, but it was the messenger or declarer of some evil. They are ordinarily the prenuntiators of the death of Princes, Plague and Famine of the people (which things in the body politick, are as the bleeding a vein in the body natural) also Wars, Inundations, Earthquakes and Tempests.

Thirdly, in respect of their Theological end, I agree with that learned Authour Dr. *Swan*, that they are either a sign of calamity, or else the efficient cause of them. If a sign of calamity, then their end is to be Monitors, Instigators, and admonishers to repentance. But if they be the efficient cause of misery and calamity, then are they sent as the instruments of punishing some such enormous malice and contumacy, as would not be



kept under, or restrained by any humane law or device whatsoever.

Most true it is, That Comets (and indeed all prodigies) were always looked upon, as the threatening eyes of divine vengeance, or the tongue of an ireful and greatly offended Deity. The learned Naturalist *Pliny*, tells us, that a Comet is a terrible Star, for the most part, and is not easily purged away by sacrifice, &c. And the eminently learned Meteorologist *Fro-mundus*, lib. 1. cap. 3. after a large Discourse of this subject, concludeth, *Cometam non esse Physicam causam calamitatum*, &c. That a Comet is not a Physical cause of Calamities, but rather a sign at the pleasure of God using the same to a natural end, to terrify and amend Mortals; as he useth the Rainbow to signify the Covenant made between him and mankind. And although Comets may be fortunate (or seem so) unto some, yet are they sent for this very end, viz. to denounce more sorrowful things, and to heap up the death of Princes, and the calamities of the People. And thus much for the end of Comets.

*The Earth in vain did never gaze,  
When Comets in the Skies do blaze.*

Those

Those that would judge of, or be acquainted with the particular portents and significations of Comets, may adhere to the writings of Astrologers; where according to the place, motion, duration, figure, and colour of all Comets, or blazing Stars, they may meet with singular and experienced Aphorisms, which will be conveniently assisting to all necessary and industrious scrutines pertaining thereunto.

## Subject. 2. Of Eclipses.

### 1. What an Eclipse is?

An Eclipse is a privation or want of light in an opacous or dark body, which at some times is beheld or aspected by a luminous body; and is therefore termed of the Greeks *Εκλειψις*, Eclipsis, *ἐκ τῆς ἐκλείψεως*, quod est deficere. A wanting, waining, failing, or obscuring. And this accident (for such it is) hapneth most truly in the opaque or dark bodies of the Earth and Moon: yet more vulgarly and commonly, (and therefore more improperly) believed of the Sun; whereas it is impossible for a Luminous body, (and such is the Sun, yea, *fons Lucis*, the fountain of light) to suffer either a privation or obscuration, as I



have elsewhere demonstrated. But to stoop to the most ordinary capacities, let it pass for a truth, that the Sun (when the Earth) is eclipsed.

## 2. *The Suns Eclipse, how caused.*

The Eclipse of the Sun is caused by the interposition of the opacous and dark body of the Moon between the Sun and our sight; which for a season obscureth or hideth the light of the Sun from our sight. Now this only falleth out at a new Moon, or when the Sun and Moon are in Conjunction. But you must know that it is not every time the Luminaries are in Conjunction, that the Sun suffers an eclipse; but when the Conjunction happens within the limits, or ordinary boundaries of an Eclipse. And they are chiefly these following.—

First, if the apparent latitude of the Moon, at the time of the visible Conjunction exceed 34. *min.* 51. *sec.* the Sun at that time cannot be Eclipsed.

Secondly, when the mean motion of the Moons latitude, at the middle time of the Conjunction of the Sun and Moon, is distant from the North Node (which the  
Greeks

Greeks term *'Αραβισαζων* . or *Caput Draconis*) less then 20 *deg.* 40 *min.* or from the South Node (which is called *Καραβισαζων* . or *Cauda Draconis*) less then 11 *deg.* 22 *min.* then may the Sun be eclipsed at that Conjunction.

Thirdly, if the apparent latitude of the Moon, at the time of the visible Conjunction with her and the Sun, be less then the sum of their Semidiameters, then may the Sun be eclipsed, or at the least, we may be deprived of his light: but if none of these happen, at the time of the Conjunction, you may be confident there can be no Eclipse.

Now Eclipses of the Sun are either total, and without duration, which happeneth when the Moon hath no apparent latitude at the time of the visible Conjunction; or partial, which happeneth three wayes, 1. when the Diameter of the Sun is only darkned, as when the apparent latitude of the Moon is equal to her apparent Semidiameter it will be. 2. when there is more then his Semidiameter darkned; as when the Moons apparent latitude is less then her apparent Semidiameter. 3. and lastly, when there is less then the Suns Semidiameter darkned; as when



the apparent latitude of the Moon is greater then her apparent Semidiameters.

### 3. *Of the Moons Eclipse, how caused.*

The Moon, being (as you heard before) an Opacous and dark body, having no light but what she receives from the Sun, by the interposition of the vast body of the earth between the Sun and her, comes to suffer an Eclipse. And this happeneth always at a *Plenilunium*, or an opposition of the lights. But you must know, that her Eclipse or want of light is not always after one and the same manner, as may appear by these following reasons:

First, by reason of the inequality or difference of her latitude, which in some Eclipses is nothing at all, and then the Eclipse is greater, and of longer continuance or duration.

Secondly, when the latitude of the Moon is so great, that she filleth but little within the shadow of the Earth, and by consequence comes to suffer the smaller Eclipse. You are to understand, that as the Sun is not subject to an Eclipse every time he is in Conjunction of the Moon; so the

the Moon is not capable of suffering a defect or want of light every time she is in opposition of the Sun. But if you would know when the Moon shall suffer an Eclipse, and when not, observe these two rules.

First, if the latitude of the full Moon be less then the sum of the Semidiameters of the Moon and the earths shadow, the Moon may then suffer an Eclipse; but if her latitude be greater, she cannot at that full Moon be eclipsed.

Secondly, if the middle place of the Moon shall be distant from either her North or South Node, (*i.e.* the Dragons Head or Tail) less then *15. d. 12. m.* she may at that opposition suffer an eclipse. But if her middle place be farther distant, she can then suffer no Eclipse at all, as being out of the limits and boundaries thereof.

### 4. *Of the portents of Eclipses, falling in either of the Triplicities.*

It is notoriously known, that Eclipses of the Luminaries are of a sad import and tendency to mankind generally; and this according to their quantity; *obscurati-*  
on,



on, duration, and part of Heaven they fall in.

An Eclipse of either Sun or Moon in the fiery Triplicity, viz.  $\gamma$ ,  $\delta$ ,  $\epsilon$ , denotes the death or exile of some famous King or Prince, &c. death of whole herds of Cattle; great Wars, burnings of Towns, many Murthers, Slaughters, Thefts, hot & violent diseases; strange apparitions in the air, many abortions in women, scarcity of Fruit or Grain; grand mutations, chiefly in those places subject to the sign wherein the defect happens.

An Eclipse of either Luminary in the airie Trigon, is the Precursor of Famine and pestilential diseases, fierce sicknesses, high and stormy winds, blowing down many Houses and buildings, yea, the very trees by the roots.

But if an Eclipse of either light happen in the earthy Triplicity, viz.  $\zeta$ ,  $\eta$ ,  $\theta$ , it is the  $\pi\rho\acute{o}\sigma\phi\alpha\iota\varsigma$ , or fore-runner of a great scarcity or want of grain, and all sorts of things that grow upon the Earth, as herbs, fruit, &c. and sometimes it presignifies Earthquakes.

An Eclipse of either of the Luminaries falling in the watry Triplicity, viz.  $\iota$ ,  $\kappa$ ,  $\lambda$ , presageth a rot or consumption of the vulgar

vulgar people, many rumors and discontents, great seditions and expectations of Wars, destruction of water-fowl, and death of Fishes, great inundations and overflowing of the Sea-banks. This for the signification of Eclipses in general: More particular judgements follow.

5. *What is signified by the Suns suffering an Eclipse in any Decanate or face of the twelve Signs.*

In  $\gamma$ .

*Sol cum laborare visus fuerit in aliquo ex primis decem gradibus  $\gamma$ , crebros armorum & exercituum motus portendit, continuasque expeditiones, & insultus bellorum cum tumultu plurimo: Seditiones, controversias & intemperiem aeris ad siccitatem potissimum vergentis, (i.e.)* When thou shalt observe an Eclipse of the Sun to happen in the first ten degrees or decanate of the Ram, it generally portends rumors of Wars, motions of armies, continual expeditions, seditions and controversies; great intemperancie of the air, and a most excessive drought.

*In sequenti verò decano, regis carcerem, &c.* But if an Eclipse happen in the second face



face of  $\gamma$ , it denotes the captivity or imprisonment of a King or great Person; sometimes death, but always great sorrow to him or them; it bodes the destruction of fruit-trees, and a rottenness and putrefaction of such things as grow on the earth; by the means of which, both men and beasts are afflicted.

In the last decanate of  $\gamma$ , it's the forerunner of lamentation and wo to most men, and of the death of some woman of great note, also the destruction of beasts and cattle of the smaller sort.

In  $\delta$ .

In  $\delta$ , *verò denario primo negotiatores affligit, &c.* but if there happen an Eclipse in the first decade of  $\delta$ , it denotes misery and affliction to all Negotiators, Agents and Solicitors, or such as are employed in Publick affairs; many will baffle themselves in unnecessary employments, and bring trouble to themselves thereby: it also presages destruction to corn.

In the decade of  $\delta$ , an Eclipse fore-tels many difficulties and discommodities to Travellers; many abortions to women; it presages the production of Monsters, or unnatural births.

In the third face of  $\delta$ , an Eclipse signifies

nifies both Plague and Famine; a mortality among all sorts of great Beasts, as Horses, Cows, Oxen.

In  $\pi$ .

In  $\pi$  *primis 10. Gradibus, Sacerdotibus, & in quovis ordine sacris initiatis dissensionem, &c.* An Eclipse falling in the first 10. degrees of  $\pi$ , prenotes dissensions, strifes, seditions, and contentions among Clergie-men of all sorts; and also among Merchants and Mechaniques; great hatred and contempt of the Laws, neglect of godly and praise-worthy exercises, breach of Contracts and Covenants.

In the second decade of  $\pi$ , it denotes many murthers, much robbing at land, many Piracies at Sea, fruitless Treaties, turbulent and scurrile Petitions, the common people grate the ears of their Governors withal.

In the third face of  $\pi$ , it portends the death of some Emperour, King or eminent person, various losses and crosses to the republicque; great trouble in the management of civil affairs, much infortunacy to all sorts of people, both superiour and inferiour.

In  $\phi$ .

In  $\phi$  *decem primis gradibus, aerem per-*



*perturbat, &c.* An Eclipse in the first 10. degrees of ☿, denotes much trouble in the Air; men will be inclineable to wars and controversies, and apt to violate Leagues and Covenants; and many religious deceipts will be put in practice.

In the second face of ☿, fountains and rivers are dried up; there will be much incontinency, knavery and circumvention practised, among men and women.

In the third face of ☿, many seditions and diseases are threatned unto the inhabitants of those Countreys subject to ☿; small Pox, Dropſie, *Morbus Gallicus*, pains in the stomach, Consumption.

In ♄.

In ♄, *denario primo summi alicujus Principis mortem, &c.* The ☉ eclipsed in the first 10. degrees of ♄, denotes the death of some famous Prince, or great person; Great scarcity of grain, and of all things that grow on the Earth.

The ☉ eclipsed in the second decade, imports great tribulation and sorrow, Anxiety and trouble, unto Kings and Noble personages.

In the third face of ♄, many Captivities, besiegings of Towns and Castles, robbings and plunderings, a profanation  
of

of holy places, and a destruction of Horses by murrain.

In ♊.

In ♊, *decano primo, calamitosum regis alicujus exitum, &c.* An Eclipse of ☉ in the first face of ♊, shews much misery and sorrow, if not death to some King or Prince: A slaughter of men, and a dearth of corn.

In the second face, it denotes famine, Plague, thin crops of corn, great droughts, and many seditions among men.

In the third decanate of ♊, it threatens misery to Mercurial men, as Painters, Poets, Printers, Stationers, &c. they will be driven to extream want. It produceth many murthers, banishments, &c. stirs up harsh fancies in Satyrical Poets; by writing which, they will reap reproach.

In ♋.

In 10. *primis grad. ♋ aerem corrumpit, &c.* An Eclipse in the first 10. degrees of ♋, corrupts the Air; whence a plague entues; it incites youth to much wantonness and vain delight; provision will be dear.

But if the ☉ shall be obscured in the second face of ♋, it denotes the death of some eminent King or Noble-man; stirs  
up



up seditions, trouble about Customes and Priviledges; 'tis also the fore-runner of famine.

If in the third decade of  $\alpha$ , it stirs up high and wonderful controversies amongst the Nobility, and much damage and detriment will befall them in their Estates, by prodigality: it portends the rooting out of an Antient Family.

In  $m$ .

In  $m$ , *denario primo tumultus bellicos movet, &c.* In the first decanate of  $m$ , an Eclipse of  $\odot$  stirs up wars and tumults, captivities, treasons, murders, dissensions, and many mischievous under-hand basenesses.

In the second face of  $m$ , it presageth the destruction of some King or great person, and declares him averse to Wars or Armies.

In the last decade of  $m$ , it denotes the coming in of some stranger-tyrant, and the odiousness of the present Governor, by reason of his sloth and negligence.

In  $\gamma$ .

In  $10$ . *primis 7 Gradibus, seditiones inter Mortales manifestas ostendit, &c.* prenotes dangerous seditions among men, and that they shall be averse to all manner of accom-

com-

commodations or Treaties; the Prince as well as the Peasant deeming and dreading deceits in those that they hap to deal with.

In the second face of  $\gamma$ , death and destruction of those Cattle that bray, as the Hart, Stag, Buck, Ass: and of the bigger sorts of beasts that are useful for the support and nourishment of man.

In the third decade of  $\gamma$ , Horses shall be prejudiced and afflicted, and Armies then on foot thereby: the Nobility and Gentry much crossed, and they most simply and foolishly undo themselves.

In  $\nu$ .

In  $\nu$  *decano primo, infelices habet magnorum virorum casus.* An Eclipse in the first decanate of  $\nu$ , portends unhappy Chances, and strange casualties to attend great persons; and that some King or Person of eminencie shall flit and shift his place or habitation, by reason of the revolting of Nobles and vulgar people also from him.

In the second ten degrees, Souldiers will contend with or rebel against their Commanders, Emperor, or King; but they shall not prosper. It threatens a scarcity of grain, and that many people shall die for want of bread.

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In the third decade of ♊, an Eclipse prenotes famine, great penury and want to the Husbandman, bad Harvests : Also the tumultuous motion of a King or great Person.

In ♊.

In ♊ *primis 10. grad.* An Eclipse of Sol in the first ten degrees of ♊, prenotes publick sorrow and mourning to Gentlemen, or men of the highest rank.

In the second decanate of ♊, famine and an Earthquake, Monopolies, Robberies, Rapines ; and, which is worse, such things will be countenanced by men in power and authority.

In the third face of ♊, an Eclipse foretells the death of field-Cattle, and most brutish creatures, and many times great inundations.

In ♋.

In ♋ *decem primis gradibus, fluvios exsiccant, &c.* The ☉ eclipsed in the first ten degrees of ♋, denotes the drying up, or draining of Rivers ; and that the Sea-Coasts shall be unfortunate, and fishes driven far from the shore.

In the second face of *Pisces*, an Eclipse is the designator of the death of some famous or excellent man ; destruction and waste

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waste of fish near the Sea-Towns ; it also bodes an Earthquake, and the questioning of some Church-man.

In the last decanate of ♋, cruelty, sedition, and much bitterness of spirit is threatened ; much inhumanity among Souldiers ; quarrels, and controversies among Clergie-men and Lawyers. Thus much for Eclipses of the ☉ in any decade of the twelve signs.

6. *What is portended by the Moons being eclipsed in any of the decanates of the Twelve Signs.*

In ♋.

In ♋ *decem primis gradibus, obscurat Luna, Febres futurus, adium incendia, combustiones ventrum, ac aeris siccitatem ostendit.* The Moon suffering an Eclipse in any of the first ten degrees of ♋, prenotes that fevers shall be very ripe ; and the burning of Houses ; and destruction of woods ; the Air will be hot and dry, and many Cater-pillars and destructive vermine will then appear.

In the second face of ♋, it bodes a general pestilence, or fatality in most diseases.

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In the third decade of  $\nu$ , many abortions and dangers unto women; great danger or death to many feminine persons of quality.

In  $\delta$ .

In  $\delta$  *denario primo, nece, &c.* In the first decanate of  $\delta$ , the murrain or some pernicious disease reigns generally among Cattle.

In the second face of  $\delta$ , it presages the death of some eminent Queen, a dearth of Corn, and the barrenness of most things growing on the Earth.

In the third decade of  $\delta$ , then follows a plague among noxious creatures, and all sorts of vermine.

In  $\pi$ .

In  $\pi$  *decem primis gradib.* In the first ten degrees of  $\pi$ , it denotes the incursions and rapines of enemies; fraudulent negotiations, violent Petitions, many misfires; much employment for Scribes and Secretaries.

In the second ten degrees of  $\pi$ , the sudden motion of Armies; men are careful and solicitous both of private and publique affairs: Judges will take care that justice be executed.

In the third decade of  $\pi$ , it foretels the death

death of some eminent and famous man; and he haply to be famous for learning.

In  $\phi$ .

In  $\phi$  *denario primo, bellum omnino concitat.* In the first partition of  $\phi$ , mens minds are stir'd up and excited to War, Treachery and Apostacy.

An Eclipse in the second decanate of  $\phi$ , prenotes bitter and sharp exactions, intolerable assessments and burthens to afflict and oppress the commonalty; also much harm at Sea.

In the last decanate of  $\phi$ , there succeeds many diseases to women, and sudden and unexpected death to many of the ignobler and meaner sort of people.

In  $\omega$ .

In  $\omega$  *decem primis gradibus.* In the first ten degrees of  $\omega$ , an Eclipse portends a sudden evil to befall some great King or Prince, or the death of some eminent and Noble person.

In the second face of  $\omega$ , it presages the progress of a King, and a strange Catastrophe in mundane affairs.

In the third face of  $\omega$ , an Eclipse portends much discontentedness in people generally, and shews them to be given to novelties, and desirous of new Laws, &c.



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In  $\text{m}$ .

In  $\text{m}$  *decano primo, agrotationes regum inducit, &c.* An Eclipse in the first face of  $\text{m}$ , denotes grand sicknesses unto Kings and great persons, many discords and dissensions universally raging among them.

In the second decade of  $\text{m}$ , an Eclipse prenotes destructions and calamity to Counsellors, Lawyers, Solicitors, Secretaries, and the like.

But in the last face of  $\text{m}$ , mankind is generally afflicted with many diseases; there will be much scarcity of bread, and a paucity of all sorts of grain.

In  $\text{m}$ .

In *decem  $\text{m}$  primis gradibus*. In the first 10. degrees of  $\text{m}$ , many hail-storms are produced, much ill weather, turbulent winds, violent Tempets, &c.

In the second decade of  $\text{m}$ , an Eclipse presages much mischief to Catch-poles, Informers, Petty-foggers, Trepanners, and such like cattle; and that they shall severely suffer for their knavery.

In the third face of  $\text{m}$ , it denotes the death of some noted and eminent person; and that men pretending religion, shall raise seditions in the Courts of Kings and Princes.

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In  $\text{m}$ .

In  $\text{m}$  *decem primis gradib. horrenda tonitrua & fulgura protendit, &c.* An Eclipse of the Moon in the first decade of  $\text{m}$ , threatens oftentimes terrible Thunders, great Lightnings and Earthquakes; And a multitude of destructive Creatures in the waters.

In the second face of  $\text{m}$ , presages that sharp and hot feavers shall afflict men, and that siccity shall destroy the Olives, and infect the Air.

In the third decanate of  $\text{m}$ , it is the *prodromus* of many murders and seditions; and all manner of wretchedness will follow; mankind will be generally oppressed with many obnoxious diseases.

In  $\text{z}$ .

In  $\text{z}$  *10 primis grad. Latrocinia, &c.* An Eclipse in the first 10. degrees of  $\text{z}$ , denotes many thefts, murders & rapines.

In the second decade of  $\text{z}$ , many diseases will range among horses and mules, &c. And the Seas will be much troubled with Pyrates.

In the third face of  $\text{z}$ , generally a Plague followes, and very great evils afflict mankind, and Consumptions will reign among men.

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In ♊.

In ♊ *decano primo*, *suggillationes in homines movet*, &c. An Eclipse of the Moon in the first decade of ♊, incites men to slander, scandalize, and asperse one the other; and signifies that a great person, or man of eminency, shall come to an ill end.

In the second face of ♊, souldiers will mutiny and make uproars; and make incursions upon their neighbors Countries, where they will thieve much, and captivate many.

In the third decanate of ♊, the death of a King is to be feared, and many conspiracies among the people; and there will be many mutinies.

In ♋.

In ♋ *decem primis grad.* In the first 10. degrees of *Aquarius*, an Eclipse prefaces that much perplexity shall happen to a King, and that his health shall be very much impaired.

In the second decanate of ♋, an Eclipse plagues the poor country-man, and hinders his seed-time, and prejudices him much otherways.

In the last decade of ♋, an Eclipse declares a wonderful mutation in all affairs,  
and

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and (many times) a change for the better: It also prenotes a relaxation from many former oppressions.

In ♎ *denario primo*, *Sacerdotibus & auditibus*, &c. When an Eclipse shall happen in the first ten degrees of ♎, it is the fore-runner of much sorrow to all sorts of Clergy-men and Church Officers. And the like.

In the second decanate of ♎, an Eclipse is the denoter of the death of some eminent person or persons.

In the third face of ♎, *Latrocinia & rapinas terra*, &c. It portends many robberies, and rapines, and villanies to be perpetrated both at Sea and Land.

Thus much for the significations of the Moons Eclipse in any of the decanates of the 12. signs, and of my discourse of Eclipses at this time also.

### Subsect. 3. Of Earthquakes.

An Earthquake of it self is so generally and experimentally known, that it would be but to little purpose for me to present you here with a definition thereof. I shall therefore pretermitt that, and discourse of these following particulars. ——— *viz.*

1. Of



1. *Of the causes of Earthquakes.*
2. *Of the kinds, or Species.*
3. *Of their Antecedentia.*
4. *Of their Consequentia*

### 1. *Of the several causes of Earthquakes.*

Because the efficient cause is the most eminent among causes, I shall begin with that first; of which some learned Naturalists give this account, *viz. Efficiens est calor Solis, & simul ignis subterraneus, quibus suppeditant tres superiores planetae.* The efficient cause of all Earthquakes, is the heat of the Sun, together with the Subterranean fires, assisted by the astringent or binding qualities of the three superior Planets, *Saturn, Jupiter, Mars.*

*Sed causa Materialis est spiritus seu vapor, in terra visceribus, exire contendens.* But the material cause of them, is the spirit or vapour, imprisoned or confined in the bowels of the Earth, striving or using all possible means to break forth.

But, *Causa Formalis est ipsa concussio terra, & agitatio exhalationem terra inclusarum.* The formal cause of Earthquakes, is

is the concussion or troubled shaking of the earth, and the agitation of the vapours and exhalations therein inclosed.

And for the final cause of Earthquakes, that may be apparently observed among their effects or *consequentia*. For God never (yet) sent any Messenger unto or among the sons of men, that ever returned without a perfect delivery of his errand.

### 2. *Of their kinds or Species.*

Divers are the opinions of Philosophers concerning the kinds of Earthquakes; for there are some that hold there are seven kinds of them; others, but five; some others, but four; and the learned *Aristotle, de Meteor. lib. 2. c. 8.* maketh only two Species of them, *viz. tremor & pulsus*; a trembling and a beating. But among all these opinions, that which admits of five several kinds or Species, seemeth to carry the most apparent shew of reason, there being a manifest and apparent difference between each of them; and accordingly I shall give you a description of each of them; and they thus follow: —

1. The first kinde of Earthquake, is a lateral or side-long shaking; as when the whole



whole force or fury of the wind driveth to one place only, there being no contrary motion to let or hinder it. Many Hills and Buildings have been rushed down by this kind of Earthquake, especially when the wind causing it, was fierce and strong; for if it happen to be a weak and feeble wind, it only loosneth or unfastneth the foundations; but if it be less weak, then without further harm, the Earth only shakes like one sick of an ague.

2. The second kind is not so much lateral or side-long, as perpendicular, or upright; and happeneth when the earth with great violence is so lifted up, that the buildings thereof are likely to fall; and suddenly it sinketh down again: for after the wind or vapour that caused the earth to swell, is broke out of its prison, the earth returneth to its old place, even as it was before.

3. The third kind of Earthquake is called *Hyatus*, a gaping, rending or cleaving of the earth; one part thereof being driven so far from the other, that whole Towns, Cities, Rivers, Hills, Rocks and Seas, and the like, are swallowed up, and never seen again; like unto that which happened in the year 244. *post Christum*.

4. The

4. The fourth kind of Earthquake is a shaking that causeth sinking, and is far differing from the former; for now the Earth splitteth not, but sinketh; it happening in such places, where though the surface or upper parts of the earth be solid and firm, yet the foundation thereof is but salt; which being moistened by water, being driven through it by the force of the shaking exhalation, is turned to water also. And after this manner, according to the testimony of the famous *Plato*, was the Atlantique Ocean from an Island turned into a Sea.

5. The fifth and last kind of Earthquakes is different from the former: for as before the ground sinks down, so now it is cast up; somewhat like to the second kind mentioned; only with this difference, that now it returneth not to its place again, but remaineth a very great Mountain; like unto that of *Mercley Hill* in *Herefordshire* which happened about an hundred years since, as is mentioned at the beginning of this book.

And note, that if such a rising happen in the Sea, it doth not only cause overflowing, but also produceth many Islands, such as were never seen before. And thus much



much for the Species of Earthquakes.

### 3. Of their *Antecedentia*.

As for the *Antecedentia*, or the signs and fore-runners of Earthquakes, according to the best of Authors, they are chiefly these which follow.

1. A great Calmness, Tranquillity, and serenity of the Air, intermixed with some cold: the reason of which is, because the exhalation which should be blowing abroad, is wholly within the Earth.

2. The dimness and paleness of the Sun, for certain days together, although there be no clouds to interpose. The reason whereof is, because the wind which should have dissolved and purged the gross Air, is taken captive, and kept and enclosed within the bowels of the earth.

3. A more than ordinary quietude and solitariness of birds (*i.e.*) if they do not fly, but sit still, and are fearful to let any come neer unto them: the reason of which is, because either the pent exhalation sendeth some strange alteration in the Air, which slenderly breatheth out of the insensible pores of the earth; which it may do, although the exhalation tarry behind: or else

else it is by reason they are scarce able to fly for want of some gentle gales for their wing (as they fly) to strike upon; it being a thing well known, that birds fly more cheerfully and willingly when the Air is of such a temper.

4. When the weather of it self is calm, and yet the water of the Sea is troubled, and rageth mightily: and the reason that is given of this, is, because the great plenty of spirits or wind in the bottom of the Sea, begins to labor for passage that way; but finding none, is sent back again: whereupon it soon after shaketh the land: and this, saith Dr. *Swan*, is evermore a certain sign.

5. When the water in the bottom of pits and deep wells is troubled, ascending and moving as if it were boyled; stinking, and is infected: the reason whereof is, because the exhalation being pent, and striving to get forth, moveth some stinking minerals and other poysonous stuff to the Springs of these waters; and they with the struggling exhalation do stir and attain them.

6. When a long thin cloud is seen in a clear skie, either a little before Sun setting, or soon after: and this is caused by rea-



reason of the calmness of the Air; even as *Aristotle* observeth, that in a quiet Sea, the Waves float to the shore long and straight.

7. The seventh and last Sign, and that which cannot but be infallible, is the great noise and sound which is heard under the Earth, much like to thunder or hideous groanings. But yet some say, that this is not always attended with an Earthquake; for if the wind find any way large enough to get out, it shaketh not the Earth. And thus much shall serve for the *Antecedentia* of Earthquakes.

#### 4. Of their *Consequentia*.

And now the *Consequentia*, or effects of Earthquakes, are principally these following.

First, the ruine of Buildings, and the death and destruction of many people; and the like: as appears at large by the Chronologies of *Eusebius* and *Lanquet*; also by *Tacitus*, lib. 2. and *Fromundus*, lib. 4. *Meteor*. The Examples whereof are so many and so numerous, that to recite them here again, were to add another Chronologie. I therefore shall refer to what I have

have written thereof in *sect. 2.*

Secondly, the turning of plain grounds into Mountains, as that of *Marcly* Hill before mentioned; and the raising up of Islands in the Sea; as *Thia* in the time of *Pliny*; and *Therasia*, which as *Seneca* witnesseth, was made an Island even in the sight of the Mariners, or whilst they were looking on. And after this manner also, came *Delos*, *Rhodos*, and sundry other to be made Islands.

Thirdly, the throwing down, or levelling of Mountains, and sinking of Islands and other ground: and thus perished by the breach of the earth, those famous Cities of *Achaia*, *Helice* and *Buris*; of which *Ovid* thus writeth. —

Si quæras Helicen & Burin, Achæidas urbes,  
Invenies sub aquis; & adhuc ostendere nauta  
Inclinata solent cum mœnibus oppida merfis.

Which one thus Englisheth.

If thou would'st Helice, and wish'd Buris find,  
Th' Achaean Cities, (never lost in mind)  
The water hides them; and the ship-men show  
Those ruin'd Towns, and drown'd walls as they row.

And after this manner sunk the Earth,  
K which



which once was where now is only to be found that deep Pit in the County of *Durham* commonly called, *Hell-Kittles*, in the 24 of *Hen. 2.*

Fourthly, the driving away, or the cutting the neck of some *Isthmus* from the Continent. And thus was *Britain* separated from *France*, as *Verstegan* saith; and so was *Sicily* divided from *Calabria*; and *Africa* from *Spain*, according to *Seneca*.

Fifthly, the translation of Mountaines, Buildings, Trees, &c. from one place to another; as that did a whole Town in *Lumbardy*, in the reign of *Heno 1.* and that other in the year 1583. which removed a field of three Acres at *Blackmoor* in *Dorsetshire*. *Albertus* calls this motion a vection or carrying.

Sixthly, the breaking out of Rivers and Fountaines in some new places; which happeneth by the breaches made in the earth amongst water-springs, through the violence of the exhalation.

Seventhly, great winds and tempests, manifest changes and diversities of the times; infection of the Air, and all that breath in it, chiefly of such creatures that look downward: for the infection is caused by the poysonous fume of the exhalation

tion ascending upward. For putrid and Poysonous exhalations infect the Air, and the Air us; according to *Seneca* and *Pliny*: besides, *Hieronym. Cardanus, lib. de Rer. var.* speaking of such things, saith,----  
*Terramotus magni bellum aut Pestem, nuntiant, vel Tyrannicam oppressionem efficiunt, & segetum inopiam, & Fensem.* (i.e.) Great Earthquakes presage or declare a war or pestilence, or at least some pernicious oppression; also a scarcity of Corn, and Famine.

Eighthly, the wrath and terror of an angry and highly displeased Deity; who is every whit as much honoured by making men to tremble and fear before him, as by his greatest acts of mercy and clemency. For it was his resolution of old, in *Leviticus, chap. 26. vers. 27, 28. Quod si hac ratione non auscultaveritis mihi, sed ambulaveritis mecum temerè, utiq; ambula- bo vobiscum excandescens temerè, &c.* But if ye will not for all this hearken unto me, but walk contrary unto me; then I will walk contrary to you, in fury. It is the end of God in his greatest and most important works, to strike terror into man, and humble him for his highest and most provoking insolencies! according to the wise-



mans saying, *Eccles. 3. vers. 14.* and God doth it, that men should F E A R before him. And thus much may serve not only for the effects of Earthquakes, but for the intended discourse thereof: and so I come to my last Particular promised, which is, ---

### SECT. IIII.

*Of Meteors in general, how caused?*

**T**O pretermitt the nicety of a definition, because divers things therein cannot be conveniently comprehended in a narrow compass; I will come to the causes of Meteors; and according to the best Philosophers, there are two general causes of them, *viz.* by fumes and vapors: Which in themselves are nothing else but certain exhalations drawn from the earth and water, by the attractive strength and force of the Suns-Beams; and therefore they are termed *Fumus* and vapors, (*i.e.*) a smoke or breath ascending or flying upward. See *Wolf. Meteor. Quest. Meteorol. fol. 102.*

Now the Prince of Philosophers, *Aristotle*

*Aristotle*, seems to make some kind of difference between these two; regarding both their matter and quality, as they relate unto two distinct Elements. For, saith he, a vapor is a certain watry substance or thing, and yet not water: And a fume hath and doth retain a certain earthy quality in it, but yet is not earth. And this distinction may be modestly admitted, according to the Antient rule, --- *Fumus est media natura inter terrum & ignem; vapor vero inter aquam & aërem.* (*i.e.*) A fume is of a middle Nature or quality between earth and fire; but a vapour is of a middle Nature between water and Air. And these (as I said before) the Sun exhales from the earth and water, according to those pithy verses of *Dubartas, Sec. d. w.f. 16.*

*Two sorts of vapors, by his\*heat exhales, \* The Sun.  
From floating deeps, and from the flowery dales;  
Th'one somewhat hot, but heavy, moist and thick;  
Th'other light, dry, burning, pure and quick.*

And Meteorologists (*Fromundus, Meteoror* and others) thus distinguish between vapors and fumes: Vapors (say they) are substances warm and moist, and will very easily



easily resolve into water ; like the breath that proceedeth from a mans mouth, or from a pot of water that is boyling over a fire. But fumes are bodies or substances hot and dry, like unto the smoak, and are by nature thinner and lighter then vapors ; for vapors are never attracted or drawn up above the middle Region of the Air ; for that the cold Air there, by thickning and conglomerating them, presently turns them into clouds : and thence proceeds Mists, Rains, Snows, Hayls, &c. Now fumes ascend & pass the lowest and middle Region of the Air, and are carryed up even into the highest Region : And there by reason of their excessive heat, and nearness unto the fire, they are kindled, and admit of and receive divers fiery impressions ; and being of a viscous and clammy nature and substance, and diversly dispersed, they appear to those that inhabit the Earth, like Dragons, Goats, Spears, Darts, Beams, Torches, &c. and have these appellations given them, for that in their appearance they resemble such like shapes and forms (*ad visum*) and also represent them in their Actions.

Now I shall first treat of those fumes that

that are hot and dry, (because they are the most prodigious and remarkable,) and shew their several causes in nature agreeable to their apparitions and shapes. And those be —————

1. *Flying Dragons.*
2. *Dancing Goats.*
3. *Speares or Darts.*
4. *Pillars or Beams.*
5. *Torches or Firebrands.*
6. *Flying Sparks.*
7. *Shooting Stars.*
8. *Illuminations or scatterd fire.*
9. *Ignis Fatuus, or foolish fire.*
10. *Ignis Lambens, or licking lights.*

And secondly, I shall shew how wonderful apparitions or monstrous sights seen in the air, to the terror and amazement of the beholders, are or may be caused. But first of fumes or exhalations hot and dry.

### 1. *Of flying Dragons.*

This Meteor, *Draco volans*, or the flying Dragon, by many called a fire-Drake, is, according to *Meuror*, fol. 117. (although in shew monstrous to behold) nothing else,



but a fiery exhalation, very great in quantity, whole matter is very thick, and as it were hard tempered together; and being conglutinously conjoyned, it ascends (or is rather drawn up) into the cold Region, and is by that forcibly beaten back again: by the force and violence of which motion, it is set on fire, and so violently pent and made crooked: for the matter being glewed so fast together, that the repulse of the Region divides it not; but by an *Antiprismas*, *Antiperistasis*, or encounter of contraries, is cast into such a fashion or form, that it perfectly represents the shape of a Dragon.

Then, the exhalation being formed and fired, flyeth along in the air, and turneth it self to and fro, upward and downward, according to the motion of the wind, and the cold clouds it meets withal; and so it begets the greater terror in those that behold it. Some have thought that this Meteor, by reason of its strange appearance, hath been the Devil; because the Scripture saith, *That the Devil is the Prince of the Air*; And in another place, *That he is a great Dragon*: Of which conceit, I read a merry (and I believe a true) story in *Dr. Fulke*, where in his Discourse of Meteors

reors, speaking of fiery flying Dragons, he saith---

*That on a Mayday, when many young folk went abroad in the morning, I remember (saith he) by six a clock in the forenoon, there was news came to London, that the Devil the same morning was seen flying over the Thames; but afterwards came word, that he alighted at Stratford, and there he was taken and set in the stocks. And that though he would fain have dissembled the matter, by turning himself into the likeness of a man, yet was he known well enough by his cloven foot. I knew some then living that went to see him; and returning, affirmed, that he was seen flying in the Air, but was not taken prisoner. I remember also that some wished he had been shot at with Guns or shafts, as he flew over the Thames. But this learned Author divinely concludes---- As for this Devil (saith he) I suppose it was a fiery Dragon, -----very fearful to look on, as though he had life, because he moved; whereas it was nothing else but clouds and smoak. So mighty is God, that he can fear his enemies with these and such like operations, whereof some Examples may be found in holy Scripture. Thus far Dr. Fulke in his Discourse of Meteors. There*



There are some that hold, that this Meteor is made and fashioned into such a shape and form, between two clouds of contrary or differing natures; the one hot, the other cold (which differs little from the former:) then the highest part of the exhalation, by its being attenuated and made thin, appears and shews it self as the neck of the Dragon: and the middle part, for that it was lively in the repulse bowed and made crooked, doth symmetrically represent the form of the Dragons belly: And the lowest part thereof, by the same repulse, turning upward, maketh the Tail; which appeareth much smaller then the other, for that it is commonly further off, and also for that the cold bindeth it. And thus much for this Meteor.

### 2. Of dancing Goats.

*Capra saltantes*, or dancing Goats, are so called, because like unto balls of wild-fire or squibs, they dance, skip and leap from one place to another in the Heavens and the air. *Wolf. Meteor. fol. 116.*

This Meteor is caused when the exhalation being hot and dry, is divided into two parts or bodies, as when two Torches are  
seen

seen neer one another, and the flame leapeth or danceth diversly; or when the exhalation is so compact, that on the one side or other, it hath some parts which appear as the appendices of it, or joyned to the main exhalation, somewhat thinner then it. So that the fire running in the main part out-right, it skips as it goes unto those parts on the sides, making them to flame also; which being quickly performed, the fire seems to leap and dance even as wanton Goats are wont to do.

### 3. Of Spears or Darts.

This Meteor sheweth it self in streams, and is of Naturalists called a Spear or Dart. It is according to *Meuror, fol. 119.* generated, when a great quantity of exhalations hot and dry, are set on fire in the midst; and because the matter is not so compact, that it should soon rend or tear (as when thunder is caused) the fire breaks out at the edges of the cloud, kindling the thin fumes, which shoot out in a great number, like to fiery Spears or Darts; and their streaming or flashing is so much the whirler, as the exhalation whereof it consists happens to be thinner.

There



There was an apparition of this Meteor seen in *London* in the year of our Lord 1560. on the 30 day of *January* about eight a clock at night, the air in all other places being very dark; but in the North-East (where this cloud burned) it was very light; as light (saith my Author) as when the day breaketh, toward the Sun-rising; insomuch that the plain shadow of things opposite were seen. The edge of this cloud was fashioned like a Rainbow, but in colour very bright, and oftentimes casting forth (almost) innumerable Darts of wonderful length, like unto squibs that are cast in the air; only with this difference, that they move more swift then squibs. Now these Meteors are observed to appear mostly in the North and North-East parts of the Heavens.

#### 4. *Of Pillars or Beams.*

These several Meteors in their various forms are mostly caused when the exhalation hot and dry, being very long, but not very broad, and attracted or drawn beyond the middle region of the Air, is set on fire all at once, and so burneth like a log or great beam.

Now

Now the difference betwixt Beams and Pillars is this: they are then called Beams, when they seem to lie at length in the Air; but they are called Pillars, when they are carried upright, or perpendicular in the Air; the one end thereof being more neer the globe of the earth then the other. And the Pillars like unto Pyramides are caused when the thinner and lighter parts of the exhalation are ascended to the top, and the heavier and grosser parts continue and remain at the bottom; so making it in the form or fashion of a Pyramide, *viz.* great above, and small beneath.

*According as the vapors thick or rare,      Du-Bart.  
Even, or uneven, long, large, round or square;  
Such are the forms, it in the Air resembles;  
At sight whereof the amazed vulgar trembles.*

#### 5. *Of Torches, or Fire-brands.*

These apparitions are generated, when the exhalation being hot and dry, is drawn up beyond the middle region of the Air; the matter of which it consists being long and broad, partly by its own heat, and partly by the heat of the place it is attracted to, is set on fire at the end thereof, in the



the highest region of the Air; and burneth like a Torch or Candle, untill the whole substance thereof be consumed and quite wasted. And the reason why it should burn at one end rather than at the other, is, because it is long, & standeth upright, having the most of its aspiring matter in the top, which toucheth the heat in the fiery Region. And in this station ascending upward, it cometh to pass that when the upper end is advanced fully to the heat of the upper region, it is then and there fired, and consumeth by degrees: and then as a Torch or Lamp, when all the matter that feeds the flame thereof is spent, it ceases to burn any longer.

### 6. Of flying Sparks.

*Scintille volantes*, or flying Sparks, are caused when the matter of the exhalation is equally dispersed, and in all parts alike thin, but not compacted, knit or joyned together: and being not closely joyned, some part of it being carryed up into the higher region, by the force of the heat thereof it is set on fire, before another part of it that cometh up after it; and being thus kindled by degrees, it flyeth abroad like

like Sparkles out of a Chimney, as when Sawdust or any such like matter is cast into the fire; insomuch that the thin-pated vulgar people suppose an infinite number of Stars to fall down from the Heavens, whereas it is nothing else but the exhalation that is thin, and kindled in many parts, sparkling thus.

Some call this Meteor *Stipula Ardens*, or burning Stubble.

I remember in the year of our Lord 1640. to have seen this apparition at Oxford, being near the place called Fryer-Bacons Study, one Sunday night; but what Month or Week it was, I do not now remember. But this is still fresh in my mind, that the Sparks flew in a very strange and fierce manner towards Oxford, and came from the South-East parts of the Heavens; but whether the motion thereof was caused by the wind, or nor, I cannot say: for as then my knowledge in the secrets of nature was but mean, (as indeed, yet it is,) I being then very young; so my notice and observation of this apparition was proportionable.

But this I know (and so do many hundreds more) that within a short space after, Oxford did undergo such a Renovation



tion and change, as it had not in some hundreds of years before: Yet I dare not place the principal grounds of *Oxfords* visitations and sufferings therein.

### 7. Of shooting Stars.

*Stella Cadentes*, or shooting Stars, are caused (if we will believe *Meuror*, and he may be believed. when the Exhalation being hot and dry, is gathered together into a round heap or lump as it were; but not so thoroughly compacted, nor yet so apt to ascend as other fumes or Exhalations: Which is the chief reason (among many) that it is beaten back again, when it comes neer the cold confines of the middle Region; and so hovering aloft, by an *Antiperistasis*, or repulsion by the contrary on every part, it is set on fire: and then sliding away, it appears as if a Star fell down, or were thrown down to the Earth.

Sometimes these Meteors are generated after another manner: for the exhalation being long and narrow, and by the heat of the upper Region is kindled at one end, and burning swiftly, the fire runneth from one end to the other, as on a piece

peece of waxed third that is lighted.

Others there are, that say this exhalation is not so much set on fire, as that it is directly seated under some one star in the Firmament in a direct line, (as it were) and so receiveth light from that Star, seeming to be a star when it falls.

Now against this later opinion there are two cleer exceptions, the first whereof is this: It is most certain, that those Meteors shoot or fall as often obliquely, as perpendicular or down-right; and so I have seen them often to fall: Therefore it cannot receive its shining (as it is urged) from a Star.

The second exception is this--In its falling, it appeareth to fight much bigger then any fixed Star that is fixed in the eighth Sphear; (yea sometimes bigger then *Phosphorus* (as I have seen) which is the biggest to sight of the seven Erratick Stars, and therefore is by some called *Ἀστὴρ ῥιμικός*, The greatest or fairest of all stars; because she is seen so glorious in the evenings, when no other stars appear, or rather before they appear) and so appeareth lesser and lesser, as it comes neerer the Earth: whereas if it were in a direct line illuminated by the beams

L

of



of a star, it would at its greatest distance from us appear least full of light, as a star in his Apogæon or Aphælion : And would shew it self fullest of light when it doth approximate us ; even as a star in his Perigæon or Perihælion : but we see the contrary to be apparently true ; therefore it cannot be kindled this way : yet some have thought it might easily be demonstrated.

*Epicurus* his Opinion touching this Meteor is, that the stars fall out of the Firmament, and that by the fall of them, both Thunder and Lightning is caused. For the Lightning (saith he) is nothing else but the shining of the star that falleth ; which falling into a watery cloud, and being quenched in it, causeth that great noyse which is called Thunder ; even as hot Iron maketh a noyse by its being cast into the water.

I shall not much question this opinion of *Epicurus* ; nor trouble my self to play the Critique with him about it : Although the learned Physician and Philosopher *Andreas Argolus* affords me good ground so to do, in *Tom. 1. fol. 29.* of his *Ephemerides* ; where he shews that the Sun and all the Planets are vast distances from the Firmament ; yea, many millions of miles.

Yet

Yet I suppose, I may modestly demand of any holding this opinion, If the Orbs of the Erratique stars be so vast a distance from the Firmament, as *Argol* averreth, Why should not the eighth Sphear, viz. the Sphear of the fixed stars, be at full as great a distance (if not greater) then them ? (unless they conclude the eighth sphear to be the firmament ; which I presume they do not, because it is contrary to the rules of Astronomy.) And if hence it shall be supposed that the fixed stars are any space (be it little or much) distant from the firmament, why then should any be so ridiculous, as to affirm that they may or do, fall from, or out of the firmament ? But I shall pass this over, and leave the discussion to abler Pens, and conclude with the divine Poet. —

*That shooting stars, those some do fondly call,  
As if those heavenly Lamps from heaven could fall.*

### 8. Of Illuminations or scattering fire.

This scattering fire, or illuminations appearing in the uppermost part of the lowest Region, is caused when many exhalations hot and dry, are drawn up in-



to the middle Region of the air, and there meeting with many cold clouds are sent back again. Which violent and forcible motions backward and forward, are the occasion of its being set on fire: And the parts thereof being not equally thick or joyned together, seemeth to the beholders as if fire were scattered or spread in the air. Yea, sometimes the whole air seemeth to burn, and all the Heavens do appear on fire: as they did in the year 1574. on the fifteenth day of *March*, as is recorded by *Stow*, in his Abridgment.

*Dr Fulke* saith, At such an apparition as this, the whole Air seemeth to burn, as though it would rain fire from Heaven; and so (saith he) it hath come to pass, that whole Cities and Towns have been fired.

### 9. *Of the Ignis fatuus, or foolish fire.*

This foolish fire is so called (saith *Dr. Swan*) not that it hurteth any, but only feareth or scareth fools; and is generated of a fat and oily exhalation, which is heavie, in regard of the glutinous matter of which it consists; by reason of which quality, the cold of the night beats it back again, when it striveth to ascend upward: through

through which strife and violent motion or tossing, it is set on fire, and falls downward, according to that of *Dubart*. in *Sec. days work*.

*If th'exhalation hot and oily prove,  
And yet (as feeble) giveth light above,  
To th'airy regions everlasting frost;  
Incessantly th'apt rinding flame is tost,  
Till it inflame; then like a squib it falls,  
Or fire-wing'd shafts, or sulph'ry powder-balls.*

And being thus fired, it passeth forward and backward, upward and downward, according to the motion of the Air in a silent night, by gentle gales, not going or moving exactly toward one point. Note, that if the wind be high, or any way sharply stirring, this Apparition or Meteor cannot appear at all. For the wind disperies the matter whereof it is made, and will not suffer it to be conjoyned.

This kind of light is often seen in hot and fenny Countreys, and in such places where there is abundance of fat and unctuous matter; as in Church-yards, &c. where through the corruption and putrefaction of many dead bodies there buried, the earth is full of such substance; as also



in places where many battles have been fought.

And this Meteor appearing in these places (as indeed there is most reason it should) the ignorant and superstitious people have thought them to be the souls and spirits of men departed, and accordingly have stood in a kind of slavish fear of them.

*Henry Cornelius Agrippa (li. 4. de occult. Philos. prope finem)* augmenteth to this error very much, and endeavours to render probable reasons of the souls mourning (as he calls it) over his *quondam* partner, the body; thus----- Usually where people are buried, you shall see many nocturnal Visions, Monsters, and other hideous shapes to appear; and this is the reason that walking over such places in the night time, it is the more terrible. And more especially where executed bodies are buried, and where dead souldiers that have lost their lives in battel are buried by heaps: for (*saieth he*) the sacred rites of buryal being denied to dead bodies, hinder the souls going further [admirable! and right *occult Philosophy*, sure! that the soul should be thus sensible, without an organical body] but keeps them there untill the day of Judgment.

But

But such fancies as these, with most ingenious persons, have been and are deemed no other then Delirious Dotages and Ridiculous Assertions, altogether unbecoming the tongue or pen of a Philosopher. And Noble *Cornelius* in his book *de vanitate Scientiarum*, ingenuously acknowledgeth as much.

*Object.* But saith the vulgar humorist, If these lights and apparitions be not walking spirits, how come they to lead men out of their way; as it is (more commonly then truly) reported?

*I answer,* The main cause why they lead men out of their way (if the phrase be proper) is, because those silly wretches that see them, and pretend to be led by them, being sore amazed, and affrighted at them, (not knowing their true cause, you may be sure) do look so earnestly after them, that they forget their way. And then being never so little out of their road (and frighted withall) they wander they know not whither; sometimes to Pits, Rivers, and other very dangerous and dismal places. And when at the last they happen into their road again, and get home, (with their hair an end, and themselves sweating and staring) they fall a telling their friends

L 4

strange



strange and incredible stories, how that some devil or spirit in the likeness of fire, hath led them out of their way, I cannot (nor they neither very well, or truly) tell how far, or how long time; and that it came so neer them, it would have done them hurt, had not their prayers or some heavenly cogitations (such no doubt as amazed men are capable of) diverted it. When notwithstanding, all this while, the great dangers those poor ignorant wretches dread, is in the depravedness of their own senses! for there is none to them outward at all.

Now, the chief cause that this apparition seemeth to follow, or go before men, is by reason of the motion of the Air, by the going or motion of the man before or after whom it thus goes. Which Air being moved, drives it forward or backward, as it is either placed before or behind the person.

Whence it will rationally follow, that it is not the fire that leads or drives the fool, but the fool the fire: but when this fire happens to be at a greater distance, the mans eye and the air moving, makerh the man to think the fire moves.

These lights appear also oftentimes at  
Sea

Sea as well as at land; sometimes one alone, sometimes two together; which some Seamen & Mariners, alluding to the writings of the Poets, have given names unto; and call that which appears single, *Helena*; and those that appear together, *Castor* and *Pollux*. But I shall not make any large discourse of their names here, but refer the Reader to more voluminous treatises for satisfaction.

#### 10. Of Ignis Lambens, or licking Lights.

This Meteor is called *Ignis Lambens*, or licking fire, for that it useth to cleave or stick to the hairs and garments of men and beasts. It is caused (according to the opinion of Philosophers) when many viscous and clammy exhalations are scattered abroad in the air into many small parts; which in the night, or after Sun-setting, (and sometimes in the day also, when the air is condensed or thickned; as on *February* the second 1656. neer *Rumford* in *Essex*, where this Meteor fixed it self to the garments of a woman, as she was riding to Market, and made her seem of a perfect flame) by resistance of the cold, are kindled; and then falling violently  
down



down, do fasten themselves and stick unto the heads and shoulders of men, or unto the bodies of beasts, as they are passing along in the fields.

It is done after the same manner as the dew or hoar-frosts do fix and settle to the hairs of men and beasts, or unto garments which have a nap, or a very high wooll upon them, as Frize or Cotten.

There are a second sort of these flames; and they are caused when the bodies of men and beasts, being rubbed and chafed, do send forth a clammy sweat; which is in like manner kindled as the sparks of fire that are often seen to flie from a horse that is of a black or dark colour, being rub'd or curried.

It is reported by *Livius*, of one *Marius* a Knight of *Rome*; that as he made an Oration to his souldiers in *Spain*, they saw his head as it were burning on a light fire, and *Marius* himself not aware thereof. The same Author relates a like story of *Servius Tullius*, that as he lay asleep (being a child) his hair seemed to be all on fire, and yet his hair not burnt, nor he in any measure prejudiced or hurt thereby.

*Julus*, the son of *Eneas*, had his Temples encircled with this flame, as *Virgil* in his *Aeneids*, lib. 2.

Ecce

Ecce levis summo de vertice visus Juli,  
Fundere lumen apex, tactuq; innoxia molli  
Lambere flamma comas, & circum tempore  
(pasci.

Thus Englished by Mr. J. Ogilby.

—— In his sad parents sight,  
Lo! from Julius C. own, a flaming light  
Was seen to rise, and harmless fire did spread  
With a soft touch, and round his Temples sed.

Many are the stories that I could relate concerning this licking fire; how that it hath fastned unto men as they have been either walking or riding, and unto sheep and kine as they have been grazing; but hath never done harm to either: unless at sometimes it hath driven a fool to wonder! which cannot in the least ingage me to believe it were a whit the more harmful for that. And thus much for the first particular.

## 2. Of wonderful Apparitions, and their causes.

In the begining of this Treatise I have shewed what a wonderful Apparition or Pro-



Prodigie is, according to the opinion and judgment of the best Philosophers; and have treated there also of the several species or kinds of them, *viz.* Cœlestial and Terrestrial. It remaineth now, that I shew the chief causes of them, in this place. And if we adhere to our best Naturalists, they may be caused two ways, *viz.* naturally, and artificially.

First, they may be caused artificially; as by certain Glasses and Instruments, made according to the secret knowledge of the Optiques; which teacheth by divers refractions and reflections of the beams, how most visions and apparitions are represented.

*Cornelius Agrippa*, in the first Book and sixth chapter of his *Occult Philosophy*, maintains, that by the artificialness of some Optical Glasses, some men may produce at a distance in the air whatsoever images or shapes they please. Which (saith he) when ignorant persons behold, they think they see the appearance of Spirits, &c. when indeed they are nothing else but semblances kin unto themselves, and without life, (*i.e.*) Their own shadows contracted or dilated; which by the assistance and friendship of the Optical  
Glass

Glass, they have the happiness to see, and the unhappiness to think evilly of.

The same Author very excellently sets forth the use of the Optiques by an ingenious and not improbable instance, *viz.* Let any one (saith he) take an image or images, artificially painted, or written letters; and in a clear night set them against the beams of the full Moon, whose resemblance being multiplyed in the Air, and caught upward, and reflected back together with the beams of the Moon, and any other man that is privy to the thing, at a long distance, sees, reads, and knows them in the very compass and circle of the Moon. — Greater things then these (saith he) are grounded in the very nature of the Air, and have their reasons and causes demonstrated in the Mathematiques and Optiques.

The learned Author of that lofty Philosophical phancy (entituled *The speedy Messenger*) who passeth under the name of *Domingo Gonzales*, fol. 20, 21. consenteth to the learned *Agrippa* in this particular. And although his book be of a very facetious and most pleasant stile, yet undoubtedly the Author's aim was at somewhat more admirable and excellent, then the ordinary  
sence



sence of his language makes known; as may easily be gathered by an ingenious understanding.

*Bodine, Theat. Nat. Lib. 2.* is of opinion, that such things as these cannot be caused but by the illusions of evil spirits and Devils; And that they alone can represent Castles in the air, Armies, Cities, Palaces, *Spectrums*, and all kinds of wonderful Prodigies and apparitions. But most Philosophers laugh at this his opinion, and deem it ridiculous.

Secondly, they may be caused naturally; and are so for the most part, *viz.* when the temper and disposition of the air is sufficiently able to receive the impress or image of those things done on the earth. And because the air is apt to receive divers images and shapes in divers parts or places thereof; those monstrous forms, and strange actions, and stories, and characters, &c. proceed from the joyning of divers forms and actions there.

It is the opinion of *Albertus Magnus*, that the effigies of all sorts of bodies, may by the strength of nature, in a temperately moist air, be easily represented.

And *Aristotle* relates of a man unto whom it hapned, by reason of the weakness of

of his sight, the air which was neer him, became as a Looking-Glass to him; and the optique beam did reflect back upon himself, and could not penetrate the Air: so that whithersoever he went, he thought he saw his own image, with his face toward him, go just before him.

And *Agrippa* saith, When the air by the South-wind is condensed into thin clouds, there are represented as in a Looking-Glass, at a great distance, Mountains, Castles, Houses, and men, and divers other things. Which when the clouds dissipate, the apparitions vanish, and disappear.

This generally is the Opinion of Authors concerning the causes of Meteors and wonderful apparitions. And for Meteors, they are by experience generally found true, and therefore not to be questioned or suspected. And for wonderful Apparitions and Prodigies, it is more then probable they are also true: But

This Tractate swelling somewhat above the banks of my intentions, causes me to pretermitt the giving an account of the natural causes of Lightning and Thunder,  
Mock-



(160)

Mock-Suns and Mock-Moons, Circles and Crowns, &c. But these things being more ordinarily known than those I have treated of, I presume the ingenious Reader will not think it amiss to be referred to his own common experience for the knowledge of them.

Ἐὰν ἡς φιλομαθῆς, ἐπὶ πολυμαθῆς.

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FINIS.

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A

(161)

A  
DISCOURSE

Touching the  
DOCTRINE

OF  
*Images, Spirits, Prophecies, Si-  
gils, Lamens, the Chrystal, &c.*

With an Account of  
The Chief PROPUGNERS

Of such  
OPINIONS;

*As Agrippa, Apollonius, the Sibylls,  
Dr. Dee, Mr. Kelly, Mr. Pugh, &c.*

And their Errours Retorted  
and Refuted.

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By John Gadbury φιλομαθηματικός.

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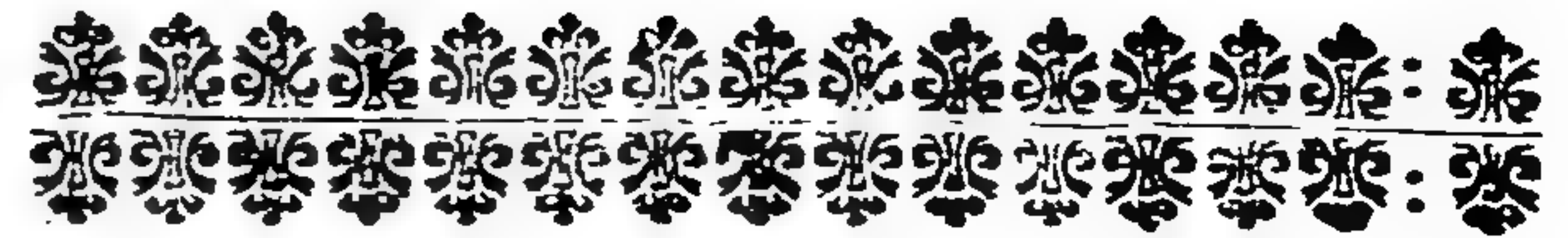
They shall proceed no further; for their folly  
[ἄνοια] or madness shall be manifest unto all men, &c.  
2 Tim. 3.9. Then

Si populus vult decipi, decipiatur.

---

London, Printed for Francis Cossinet. 1660.





A  
DISCOURSE  
Touching the  
DOCTRINE  
OF  
*Telisms, Images, Prophe-*  
*cies, Spirits, &c.*  
WITH  
An account of the chief  
Propugners of such strange and  
conceited Opinions.

**T**hat there are *Angels* and *Spirits*,  
both good and evil, I never yet  
questioned, nor ever knew any so  
to do. That there are persons endued  
with a more than common or ordinary  
Speculation, or foreknowledge of things  
in general, I am in a very great measure



perswaded. *But that there are either Angels or Spirits, good or bad, within the compass or power of man's invocations or commands*, I seriously protest I am yet to believe. Or that all people that pretend to be endued with the Spirit of Prophecie, are really possessed thereof, I deem worthy the scanning and considering, before we too hastily concede thereunto.

I am not ignorant of the many strange and wonderful relations that pass for current among the sons of men, concerning *Angels, Spirits, Prophecies, Telisms, &c.* and of some persons being (as they pretend) so far illuminated, that they are (by many believed to be) able to Prophecie of things particular to happen. So common and general are these catching errors become, that it is now, *a most difficult and hard matter to distinguish a Plow-man from a natural Philosopher by his discourse.* And (as one learnedly observes) as in former times, it was a rare matter to finde *seven wise men in the world*: It is now as difficult and troublesome, to discover *the same number of fools.* Every man (almost) that hath scarcely arrived at the happiness of reading a Horn-book, accounts all things that come within the *Parcimeter* or compass

compass of Discourse, beneath him and his *Genius* (as it is now as commonly as ignorantly worded) that treateth not of the raising of *Spirits*, of some *Periapt, Amulet, or Magical Charm or Spell*; or of *Theurgie*, or the *Christal* (forsooth) in which some pretend to shew mens faces: (their other ends, they may as well and as truly.) And (that which I most disdain to think of) these superlative vanities, (to say no worse of them) are commonly *mixed with, and masked under, the honest and liberal Art of Astrologie*: and the chief [pretended] promulgers thereof, are neither affraid or ashamed to be the only favourers of such fictions. Thus

*What men ingenious do conclude a folly;  
Ignorant Quacks pronounce most pure and  
(holy.*

There are two kinds of Persons, that seem to me to be the principal Propugners of these monstrous conceits, *viz.*

1. The first sort are those men, *who* (to gain themselves Fame and Riches) *impose upon the understandings of simple-hearted credulous people* (who are apt to be born down with the pretended verity of Novelties) *things impossible, either to be*



done, or of themselves believed; And are therefore not (in reason) to be excused.

2. The second sort, *Are a company of poor melancholy crack-brain'd shallow-soul'd creatures, born as well to spread lies and impostures, as to credit and believe them. And these poor wretches erre in the strength (or weakness rather) of their understanding; and may therefore be the more reasonably pitied and pardoned.*

## SECT. I.

*Of the first sort.*

**I**N the number of the first (which seems to be the most intolerable of the two) I may justly take notice of those famous and eminent impostors, *Trithemius, Agrippa, and Appollonius Tyaneus*; of whose quaint skill and cunning, I shall briefly acquaint the Reader.

### 1. Of *Trithemius*.

This *Trithemius* was an Abbot in Germany; and (without all peradventure) a person

person most eminently learned: And he being desirous to fly or soar somewhat above the ordinary Pitch, writes a Book of the heavenly Intelligences governing the Orbs under God. (Which Book he dedicates to the Emperor.) But he writes in so ambiguous a strain, that the subject matter thereof for verity, doth appear to an easie understanding suspicious. — For (saith he) *Many learned men have consented to this Doctrine; which opinion of their's, my self NOT AFFIRMING, but delivering, do make manifest to your most sacred Majesty.*

And at his last farewell (that you may see he writ what he writ, for Fame and Honour, more then for any belief he had of the thing) he concludes — *Most sacred Caesar! I have not wrote these things assertively, or that we must believe them by any means. — I protest with my own proper hand, and confess with my mouth, that in all these things delivered, I BELIEVE NOTHING, or admit of ANY THING, unless what the Church doth hold: the rest, I refute, and contemn as vain, fained and superstitious.*

Thus far *Trithemius* himself. And would



any man, that is but reasonable, and well in his wits, engage his faith or belief unto that, which the Author thereof professeth to refute and contemn, as vain, feigned and Superstitious?

Besides, if this his doctrine of Intelligences, &c. were certain and true, and not superstitious, vain and feigned; how should it come to pass that his own disciples jar and disagree in their own craft and skill? One of them tells us, ——— *That the world is now under the Gubernation of Gabriel, the Angel or Spirit of Mercury; and saith it is-----perhaps a sign we are afflicted with so many novel opinions, &c. Vide Lil. worl. Catastrophe, p. 56.* Another of them acquaints us (from long poring and staring upon the same fictitious principles) *That the world is not (now) under the government of Gabriel, the Angel of Mercury, but Hanael* [names to fright folks, rather than feed their understanding!] *the Angel or Spirit of Venus. Which Angel [Hanael] (saith he) shall yet reign ninety one years, twenty four months; before whose reign be ended, we may expect the arising of a great Monarch, and settlement of a great Monarchy [pretty enthusiastical delusions!] the greatest and last that ever will be. Vide Blag. Ephem. 1659. p. 1.* Again,

Again, if there were any verity or reason in this high-towering doctrine they pretend unto, may we not with much reason conclude both these [*Angel-mongers*] mistaken? for according to the Principles of their Patron *Trithemius*, neither *Gabriel* nor *Hanael*; but *Samael* the Angel or Spirit of *Mars* (to cope with them in their own canting dialect) should have ruled this present Age of the world. For he acquaints us, *that under Mars's rule or dominion, wars were all over the world; [what peace have we, in this age had, I pray you?] infinite thousands of men perished; [Is our age behind hand with any age for that also?] Sundry Battels fought; [Doth not this age of ours, by experience woful enough, prove the same?] Kingdoms lost their former bounds. [How conspicuous is this truth to us also!]*

Now, if *Mercury* had governed at this time, the world had then been busied about novel fancies and opinions; secret plottings, and privy clandestine conspiracies; and not apted or fitted for any such publick or notorious actions. And had *Venus* (by her Angel) reigned (as was urged) we should then have been blessed with concord, pleasure, tranquillity, peace and quietude.



rude. *Ergo*, it roundly follows, that (were we willing to suppose a truth in the doctrine) neither *Venus*, or *Mercury*, or their Angels for them, could at this time govern the world.

But when *rash Assertors* want arguments of reason to make good the things they (so ignorantly) obtrude upon mens understandings, it is no wonder that they are found guilty of such gross absurdities. I appeal to the whole world, whether *our scarlet Times* have not more resembled *Mars and his fury*, then either the *changeable fancies* or *witty conceits* of *Mercury*, or the *serenity and smiles* of *Venus*.

Blood, death, and tragique stories, Mars doth yeild;  
 A Golgotha of graves, whose purple field  
 Dy'd Crimson with his fatal Missacres,  
 Craves bloody Ink, and scarlet Characters! Ant.  
 A pen that like a bullets force would reel Philof.  
 A marble conscience! ----- Sat. 5.

By this short Annotation, you may judge of what worth and excellency the whole is, although so prodigiously boasted of. For you see plainly, *Trithemius* owns not the doctrine; and it is plainly to be seen also, that *his disciples* understand it not; nor indeed

indeed do they know how to make use thereof, except only to gild over their ignorance in honest and demonstrable Arts they pretend to the knowledg of.

It seemeth as cleer to me, as the *Sun* in his Meridian glory, that *Trithemius* his design and aim was to get himself *fame and honor*; and to fix the *Image of his ambition* in the beliefs and understandings of the ignorant and credulous sort of people in the world; so to perpetuate his name and memory for ever, by such an undertaking. [For you must know, that the world is not half so barren of persons ignorant, as ingenious; and really I account it a providence, that God and Nature have given to wit and ingenuity wings, that the Heavenly part of the ingeniously learned, may bear them up above the dunstable resolutions of the rustick or unlearned: otherwise, they would be most sure to be voted out of their knowledge, as reason it self too often is, at a *Grand-Jury*.] It is not to be doubted, but *Trithemius* knew the vanity and fictitiousness of this pretended Angel-skill. But had not *Trithemius* done something above the ordinary level, how should he have (now) been talked of among us? he (alas!) hath passed away, and would have been remembered  
 no



no more (or at least but a little while) among the sons of men, but for such an undertaking. Now the better to obtrude this his fancy upon the spirit of the world, *he dedicates the story to Caesar*; submitting to his judgment, and the censure of the Church therein. And hence it is come to pass, *that the learning of Trithemius, and the authority and greatness of Caesar his Patron, hath born down as well the reason and judgment of some persons very learned, as the yeilding brains of the ignorant.* And thus much for *Trithemius*.

## 2. Of Agrippa.

*Henry Cornelius Agrippa*, is the second person in my triumvirate; who beyond all thoughts of doubt, was a most eminently learned man; or else surely he had never been admitted *Councillor to Charles the fifth Emperor of Germany*; nor yet judge of his *Prerogative Court*; both which honors *Cornelius* was possessed of.

This learned person being strangely possessed with the vanity of what we have now under examination, wrote three books *De occulta Philosophia*, of occult Philosophy; and therein to the skie (as we use to speak)

ma-

magnified the *Doctrine of Angels, Spirits, Characters, Seals, and Images*, &c. and thereby set the fancies of divers persons at work, expecting to be acquainted with their *genius*; or at least so far with the vertue of a *Sigil*, that thereby they might *work wonders*: who have indeed (after much pains and expence of money and time, returned as wise from the search thereof, as they came first to it. Some (it is true) that I know, will talk largely of their skill and cunning abilities; and report with much confidence what they are able to do: but alas! they only act the part of *Vangoose in the Play*, viz. pretend much, when they can do nothing but talke.

Man: Will yob see somting? Ick sall bying in de *Wurkschen*, met all *Zin Watoes*, & *Zin dirty towland Panit-farges*, met all *Zin wboozen, Cunuken*, all met all ander; de *Wosie van Persia*; de *Tartar Cham*; met de groat King of *Mogul*, and make deir men, and deir hoyle, & deir *Elephanten* bee seen sight in de ayze, and bee all killen, and aliben, & noe such ting. And all dis met de *Ars van de Catropricks*, by de *refleshie van de glassen*.

Such



Such indeed is the skill that many pretenders have arrived at, by their being credulous of things impossible to be performed! and while they have twatled of raising spirits, and of shewing faces in a Glass, and other such like counterfeit cozening stories, they have layd their reputations and honesty low enough, in the esteem of all.

I remember to have heard a story, of what hapned between that excellent *Philosopher*, and great naturalist Sir K. Digbie, and that *Arch-pretender* Dr. Lamb. 'This Dr. Lamb would needs be thought a person able to converse with Spirits, command Devils, and what not? which the learned Sir K. hearing of, and desirous to be confirmed of either the truth or falshood of the relation, repaired to the Dr. who presently meeting the *Knight's* request (supposing him ignorant in his craft,) begins to shew him some shapes, by the reflection of some *Optical Glasses* upon a wall: which the *Knight* readily perceiving, found him a cheat in his pretences (for that there was nothing more in that knack of his, of rarity, then what an ordinary capacity might honestly arrive unto by the *Optiques*) and took him by

'by the collar of his doublet, demanding of him, if that were all the Devil he could shew? *He answered, Yes: the Knight replied, You Villain! you deserve to be kick't down the stairs in recompence for your knavery.*

I am of belief, the application of this story will reach, (if not over-reach) the consciences and practices of some among us, that wear the golden name of *Astrologers*; who very commonly under pretence thereof, make use of a *Christal*, and other pretended *Cheats* and *Shifts*, to Gull the fil-lie sort of people. Nay, they are made use of sometimes to persons at very great rates, (*viz. six pound a call*) as they (knavishly call it) even to their undoing, and to the great scandal of *Astrologie*, (which as it is dealt with, is the onely *Cover-cheat* of these times) and indeed to the *Shipwrack and Ruine of the Practitioners Conscience, Honesty and good Name*. Nay, this villany is grown so rife and common now, among us, that he is not worthy (almost) to be deemed an *Astrologer*, that cannot stretch both his conscience, and skill, like unto these persons touched; who by their practises should be of *Cacus's Progeny*, because



cause they so eminently pretend to, make with him ———

*Candida de nigris, & de candentibus atra.  
Black things look white, and white to look like.  
(black.)*

No man in reason can be angry at this Discourse, unless he be guilty of the error taxed. Which if he be, I wish his return to the truth; for there is a secret justice that finds out persons of unjust practise before they be aware. The wicked flourish for a moment, or small season; but their end is destructive. I hope those whom this *Ænigmatical* touch concerns, will take convenient warning by it; I point at none (though perhaps I might have done) by name; but have been guided by that known Law of civility.-----

—*Licuit, semperq; licebit,  
Parcere personis, dicere de vitiis.  
It Lawful was of old, and still the same,  
To scourge the vice, and friendly spare the name.*

And now I return to *Cornelius* again. As there are some persons born to believe lyes, fictions, and fables; so there are others that are brought into the world to broach

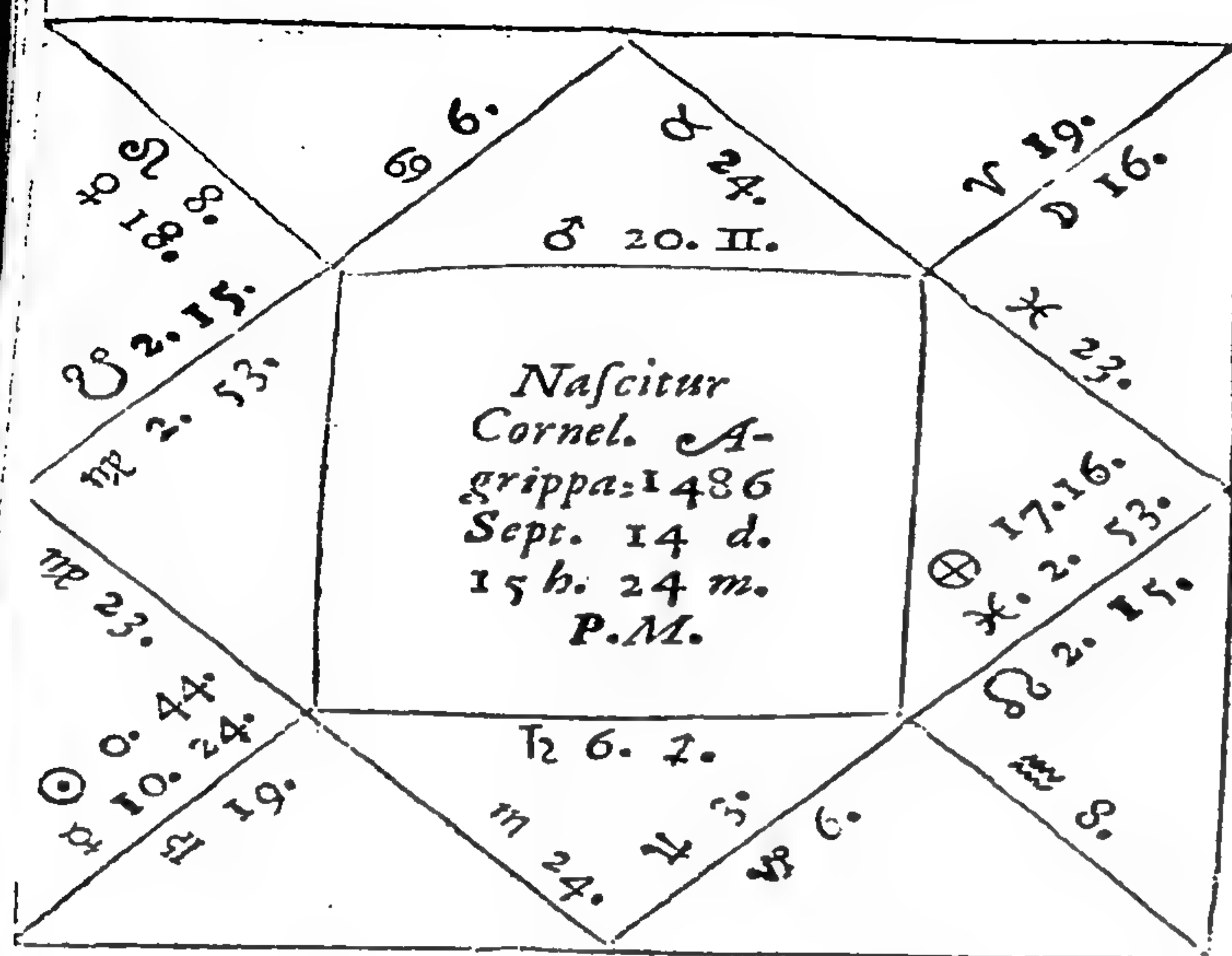
broach them. And such was this learned persons fate! and his Nativity doth excellently well demonstrate the same. For 1. ♀ *Mercury* who is Lord of the Ascendant thereof, is combust, and in ☐ of ♃. and the ☽ is in ☿ *Opposition* of him and the Sun. 2. The ☊ *Dragons* tail is upon the very Cuspe of the East Angle. 3. *Saturn* and *Mars* (who is the dispositor of ☽, and a great significator of inclination and manners in his Nativity, by being in ✱ of ☽, and in ☊ of ♀ Lord of the Ascendent) are in opposition from Angles; and the Ascendent is evilly beheld by both of them, but chiefly by *Saturn*. Now I ask the honest Astrologer, whether the owner of such a Nativity were not a fit person to coyn and broach fables? Behold the figure thereof, as the learned *Origanns* hath it.

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I the more willingly insert the figure of this Nativity, 1. *Because Origanus works are not very common and easie to be had.* 2. *That every one versed in Astrologie may see by the figure, that I do not impose upon him or any other, ought else, then what the Scheam presents.*

But, notwithstanding these notable Arguments in his Geniture for such a purpose

(179)

pose, this eminent Person retracted those his strange Opinions; as may be seen in his Book of the vanity of Sciences: And happy would it be for all others that are tainted with the same error, so to do. But a more remarkable recantation of his, I find in the third book of his *Occult Philosophy, prope finem.* —

Of *Magique* (saith he) I wrote whilst I was very young, three large books, which I called *Occult Philosophy*; In which, what was then through the curiosity of my Youth Erroneous, I now being more advised, am willing to have RETRACTED, by this RECANTATION, — I formerly spent much time and Cost in these vanities; At last I grew so wise, as to be able to dissuade others from this destruction. For whosoever doth not in the truth and power of God, but in the deceits of Devils, according to the operation of wicked spirits, presume to Divine and Prophecy, and practising through *Magical vanities, exorcisms, incantations*, and other *demoniackal works and deceits* (of *Idolarry*, boasting of *delusions and Phantasms* presently ceasing, brag that they can do *Miracles*; I say (saith he) all these shall with

N 2

Jannes



\* *Jannes and Jambres, and Simon Magnus*, be  
 \* destined to the torments of eternal fire.

Let now the Maintainers of these Fictions and reasonless Opinions, retract by the president of their *learned Author* ; If not in publique (as he hath done) let it appear in their practises at least. But if they are resolv'd to ride it through, maugre all that can be said in opposition to it ; and will still hug and retain this their *art of cozenage and deluding the world* ; Let them shew so much of *Honesty* in the midst of their *Villany*, that while they *pick the Purses of the people*, they may spare their wits. For it is a double loss, for men to be cogg'd out of great sums of money, and then to be cheated into a belief, that they are *Honestly* and fairly used.

### 3. *Of Apollonius Tyanens.*

This *Apollonius* is the last of my Ternary ; and was a person that pretended much skill in the making of *Telismes*, &c. In which art (if we will believe all that is written or storyed of him) he was so well versed, that thereby he could work wonders ! and do things so far beyond the reach of mans reason, that some of the people of those times in which he lived,

ac-

accounted him a petty God, rather than a man, *Hierocles the Stoick* had so high an Opinion and esteem of him, that he deemed him a better man, and one of more power than *Christ, the Saviour of the World* ; Nay, such was the dotage of many people in those dayes (a spice of which, we in ours still retain) that they accounted him a man so much excelling the very best sort of men, that they thought him too sacred to be lightly spoken of. Yea, so happy was the time in which he began his pranks, [*For it is not to be denyed, but much is to be attributed unto times and seasons !*] or else his *Geniture* was remarkable and prodigious for such purposes, [why not, as well as *Cornelius Agrippa's* ?] that the most Orthodox themselves began to deem him vested with power sufficient for a Deity ; which occasioned that so strange a doubt from *Justine Martyr*, as cited by the learned *Gregory*, fol. 37. --- *Εἰ δὲς ἐστὶ Σὺν-μύητος καὶ δειπνῶν καὶ κλισίας, &c.* If God be the Creator and Lord of the world, how comes it to pass that Apollonius his *Telisms* have so much over-ruled the course of things ? For we see that they also have stilled the waves of the Sea ; and the raging of the winds ; and prevailed against the

N 3

noisome



*noisom flies, and incursions of wild beasts, &c.*

So strangely infectious hath this his Doctrine of *Telisms* and *Images* been, that it hath not only infatuated many private persons, but *whole Countries* also. For this *Apollonius* was (not only erring, but) errant in his practise; and travelled and beat about to divers places, boasting of his skill and cunning, and somer with some of the more credulous sort (in most places where he came) that employed him in his craft, to make *Images, Sigills, or Telisms*, against *Storks, Tortoises, Frogs, Scorpions, Horses, &c.* And if at any time the event hapned to crown his business, he had then the honour of a *God among the ignorant*; Albeit those things the people esteemed *Plagues*, might have stopped or stayed, had he never used his skill or cunning.

But this *Impostor* (not unlike some subtile Physicians, who to gain themselves the greater honour, perswade people they are dangerously diseased, when (in truth) they have nothing of sickness on them, but their Doctors words) being acquainted (peradventure) with the course of the *heavenly bodies*, might easily conjecture how long a *Plague* or *Malady* would raige; and taking the advantage thereof,

thereof (as those subtile *Knaves in Lapland*, concerning the selling of winds, &c. when at the same time, whether the *cheated Merchant* buy them or not, the winds of course will rise; being moved and stayed again by superiour Causes) he might very opportunely, and with ease (and success) also, make *Telisms* against the rage and fury thereof: And yet no reason why he should be accounted a superlative *Doctor* for it at all.

From the example of this mans quaint skill, some persons among us, as well principled, pretending to the *Syderal Science*, have undertaken the making of *Images, Sigills, Lamens, &c.* to procure *Peace, Love, wealth, & quid non?* which vanities are so apparently simple and reasonless, that it were a madness or frenzy in the highest degree, to repose either confidence or credit in them.

‘I have heard of a person professing great skill in this craft here in *London*, that meeting a friend of mine (a Captain of the Army,) casually, who was a little indisposed in body, and desirous of relief against his malady: This *Dr.* endeavours to perswade with him to try the vertue and power of a *Telism* or *Sigil*. The Captain



' (covetous of health) demanded the price  
 ' thereof: the *Dr. Answers, Eight pound.*  
 ' Quoth the *Captain*, That is too dear. Nay,  
 ' quoth the *Dr.* I can make you one for  
 ' four pound; but it must not be then in  
 ' Silver, but in Copper. The *Captain* re-  
 ' plied again, That it was yet too dear, and  
 ' he could not spare so much moneys at  
 ' present. The *Dr. rejoyn'd*, If that be it  
 ' (saith he) I can make you one in Parch-  
 ' ment, which may do the business; and that  
 ' will cost you but thirty shillings. Thirty shil-  
 ' lings! answered the *Captain*; Is there so  
 ' much difference of the price, in the sub-  
 ' stance or matter of which your *Telisme* or  
 ' *Sigil* consists? Yes, said the *Dr.* the ope-  
 ' ration is all one. [Which I esteem the  
 ' most splendid truth in the whole story]  
 ' But to be serious (said the *Captain*) *Dr.*  
 ' what will the effect of this business be?  
 ' Or how shall I be bettred by it? Oh!  
 ' Never Question that, said *Mr. Doctor*,  
 ' for it shall redeem your health, make you  
 ' rich and fortunate, and fit to be beloved of  
 ' all sorts! If this be true, reply'd the *Cap-*  
 ' *tain*, How comes it to pass, You get not  
 ' one your self? For I perceive you to  
 ' stand in as much need thereof, as I. At  
 ' which reply, the *Dr.* did (as well he might)  
 blush

' blush at his pitiful and ill-grounded skill  
 ' and cunning

Now, the pretended way of making  
 these strange scare-crows, is as irrational,  
 as the things themselves unreasonable. And  
 they seem to ground the same upon the  
 9. Aphor. of Ptol. Cent. Γὰρ ἐν τῇ γυνέται καὶ  
 πορὰ εἰδη παρὰ τοὺς ἑσπέρων ἑδῶν, &c. (i.e.)  
 The generable and corruptable forms of  
 things, are wrought on, or affected by the  
 Celestial. Hence the framers of images make  
 use thereof, by observing the entrance of  
 the Stars into them. Which text of Ptolomy,  
 although Trapezuntius understandeth, and  
 indeed interpreteth in favour of such con-  
 ceits; yet most *Astrologers* have under-  
 stood it of the doctrine of Ascendents; and  
 I presume they will not deny but that do-  
 ctrine is purely *Anti-Telismatical*. But if  
 the framers of *Sigils*, &c. shall pretend a  
 claim (for the colour of their cunning) to  
 the doctrine of *Ascendents*, it will stand  
 them but in small stead: for there is no  
 part of *Astrologie* less studied and more  
 uncertain, then that. And it is no less then  
 a miracle to me, to consider, how it is  
 possible the Ascendents of *Cities* and *Coun-*  
*tries* should be so exactly known in those  
 days (for if I grant a truth in the thing,  
 so



so they must be, or else the *imange-monger* would be strangely out in his *Trade*, and his *Telisme*, or *Sigil* of small worth) and so hard to be hunted out in these? for it is more then presumed, that *Astronomy* was nothing so perfect in the days of *Apollonius*, as in these of ours.

Besides, were there something of verity in this *Sigilling Science*, I would fain be inform'd how it should come to pass, that the certainty thereof should only be seen in the Ascendents of *Countries and Cities*, &c. and not in *private Genitures*? since truth in any thing or Art, is like unto the light of the Sun, appearing from a lesser to a greater degree, until it have arrived at its full splendor. And it is also more then probable, that the Ascendents of particular *Genitures* are more certainly known, then the other; and therefore should *Telisms*, *Sigils*, &c. be of a more sure and indubitable operation in them, according to reason; were there not a knack or cheat in the thing, fit only to be known and connived at, by an *Apollonius*.

My self have (at some times, with others) been an admirer of these vanities and silly conceits, but have found them to fail notoriously; Notwithstanding the greatest  
and

and most exact ceremonies were used in their framing. And what vertue, worth, or excellence there should be in any of these *Telisms*, &c. unless by hap-hazard, as an *Emperick* cures a disease, or a *mad-man* drops a word of sence, I protest really, I do not understand. Nay, the very persons themselves, that pretend most to those things, notwithstanding all their tricks and devices, are generally *poor, despicable, and contemptible fellows*; oftentimes reduced to beggery: they cannot add a hair to their own condition by all their cunning and skill; nor (as the learned *Burton*, in just derision of them saith) take either *gold Letters*, or any thing else, out of *Cras-sus his Chest or Mine. Vid. Anat. Mel. fol. 47.*

It aply follows therefore,-----That the persons professing these things may deservedly be hissed at and derided, and the forgeries themselves, justly ranked *with the fables of Merlin, and Mother Shipton, and the rest of that Rank and Rabble*. And so I have done with *Apollonius*, and with the first sort of persons in my division; who in reason are fit to be blamed, for obtruding such reasonless, yea senseless vanities and fictions upon the judgments and understandings of the world.

SECT.



## S E C T. II.

*The second sort.*

**T**He second sort, are a company of Melancholy Crack-brain'd Creatures, born as well to spread lyes and vanities, as believe them, &c. in which number I rank the *Sibyls* and *Quakers*, Dr. *Dee*, and Mr. *Kelly*; the Author of those Prophecies published by Mr. *Pugh*; with other Melancholy souls, fit to be pityed, but not believed.

6. *Of the Sibyls, &c.*

The name *Sibylla*, is not a proper name, but an appellative common to all women pretending to the Spirit of Prophecy; and is compounded of *Σιδα*, (which in the *Æolick* dialect, is the same with *Θεδα*) (i.e.) *God*, and *Βουη*, (i.e.) *Council*: because they pretended to declare the mind and council of God to his people. *Serv. Æn. Lib. 6.* There were ten very eminent that bare the name, viz. *Persica, Libyca, Delphica, Cumæa, Erythraea, Samia, Cumana, Hellespontia, Phrigia, Tiburtina.* They are said all, to have Prophecied of *Christ*, and

to

to have related Prophetically other very strange things. Without injury to reason, we may believe, they were a company of poor Melancholy creatures, that knew not what themselves spake. Some of them (as it is reported) would write their fancies in sand; others, at the mouth of a cave in leaves of trees: which the fierceness of the wind would oftentimes so scatter, that they could hardly be brought into order again. Whence it was, when people were wont to express any difficulty, they would use *Politian's* words———*Laboriosus est, quàm Sibylla folia colligere: It is easier to gather together the Sibylls Leaves. Rom. Ant. fol. 52.* Now, let us ask of reason, whether such actions as these are not apparent Testimonies of Melancholy? yet so credulous have many learned (as well as others) been, that when they would assert the reality and truth of any thing, they would do it proverbially in these words--*'Tis as true as the Sibylls Oracles!*

The learned Mr. *Burton* of C. C. C. *Oxon*, saith, that *Melancholy* was the sole cause of *Sibylline Prophecies*, if there were any such thing. Which, (saith he) with *Casaubon* and others, I justly except at. For, it is not likely that the Spirit of God should reveal



reveal such manifest Revelations and Predictions of Christ, and conceal them from his own Prophets. *Anat. Mel. fol. 657.* And indeed, there was hardly ever any ingenious man (except for some self end or other, as *Catiline* to *Lentulus*, for the better working his design about) that ever credited them for any other, then a crew of poor - silly - Melancholy - Crack - brain'd Creatures. And really, for any man to credit, or give heed to vain, idle, and addle-headed women, and to esteem their Predictions, or twarling stories, as prophecies, or Oracles, Is the greatest Argument of Imbecility or weakness, that can be.

For myself, I will speak freely; my reason knows no difference betwixt a *Sibylls* Oracle, and a silly Quakers conceited Revelation! And if we must still be born down with the empty names of such like fictions and fopperies, I understand not, but we may, with as much reason, credit the voices and Revelations of *Hannah Trapnel*, and *Dorcas Erbury*: the parallel seems equal. For the *Sibylls* in their times pretended to deliver their fantasms by inspiration; so do these silly wretches. The *Sibyls* were scorn'd and contemn'd in their days; which occasioned their living in  
caves

caves and other obscure places: the like are these poor silly souls subject unto. And if it be only the length of time, that can make every melancholy, distemper'd, crack - brain'd Creature a Prophet, or Prophetess, I know not, but those silly poor Creatures (though now despicable) at length may be esteemed of equal Authority with the *Sibylls*.

I have read most, if not all, that is extant, of the *Sibylls* Prophecies, and profess really, I cannot espy any thing of worth or reason in them; simple, rude, raw and scarce Pen-feathered conceits, calculated only for the belief of the balder sort of understandings in the world. And as one said of the *Turkish Alcoran* — *Totum Scriptum confusum, sine ordine vel colore, absq; sensu & ratione; ad rusticissimos idem dedit, rudissimos, & prorsus agrestes, qui nullius erant discretionis, ut dijudicare possunt: That it was a book full of Nonsense, Barbarism and Confusion, without either rime or reason, or any good Ingredient: First discovered to a company of rude rusticks, hoggrubbers, that had no discretion, Art, judgment, or understanding; and by such is still maintained: the very same may I say of the *Sibylls*, their Prophecies, Oracles, and Disciples.*

We



We are not un-acquainted with what desperate effects melancholy hath produced. *Plutarch. Lib. de superst.* calls it *Turbulenta passio, hominem consternans*-----A turbulent troublesome passion, that utterly undoes men. *Burton* terms it *exitiosus error, & maxime periculosus*, A most perilous and dangerous enemy. It captivates the senses, destroys reason, makes every thing seem of a quite contrary hew. It hath caused men to conceit themselves Urinals, Sheep, Horses, any thing. Some by reason thereof, have believed themselves to be dead; others, to want a head; a third sort, to have serpents in their bellies, and what not? when alas! there is no such thing, save in their Melancholy conceits. But as the learned *Gregory* well notes of such that are vertiginous-----*They think all turns round, all erre; quum error in ipsorum cerebro sit; When the error is only in their own brains*: So it is with these melancholy persons. And this may suffice to signifie the error of the Sibylls, Quakers, Dreamers, and the rest of that rabble, and of those that believe or give credit to them, or their conceits.

## 2 Of Dr. Dee, and Mr. Kelly.

For the ignorant and vulgar sort of people

ple to be so deluded, cheated and cozened, as hath been shewn, is no great marvel; but for the learned and ingenious to be found in the same predicament, is (to me) no small wonder!

This eminently learned person (for without question such he was, as appears sufficiently by his *Mathematical Preface to Euclid*, & his *Aphorisms*; two things of such worth, that (in kind) I cannot tell what extant can equal,) as is evident by the book lately set forth by *Meric Casaubon D. D.* under his name, was a great Creditor of the Doctrine of Spirits and Angels; and had (if the book say sooth, which I not a little question) Communication and converse with them. But yet he confesseth never to have seen any himself; but was still beholden either to Mr. Kelly, Arthur, or Bartholomew, his speculators by turns; and whatsoever they told him, he was contented to rest satisfied therewith.

It is the opinion of Dr. Casaubon, that Dr. Dee's aim and design was to bring up a new Mode of Religion among men (we have now too many of them, without him or his skill) and to obtrude a faith upon them, contrarie to all that at that present was professed. But be this granted, that it

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was



was his aim and intent so to do; and will it not readily result, that there was not so much of truth or reality, as subtilty & policy in the thing? Another thing worthy of good consideration, I meet with in the Publisher thereof----- *That had Dr. Dee but lived in Turkie when he conversed with Angels and Spirits thus, there is no doubt (saith he) but they would have spoke as much for the Mahome:an faith and profession, as by his being in Europe, they did for the Catholique or Christian.*

And indeed if we seriously consider this Doctrine, &c. we shall finde, that both Angels and Spirits, &c. always fitted their Answers and Oracles to the humors and customes of the times, and place or places in which they were delivered. Which very thing proclaims the whole businels to consist of nothing but deceit and imposture! And really it is a wonder to me, that any person that is ingenious should esteem of it otherwise.

I have read the Book seriously over, [whereas the Publishers desire is but to read a quarter thereof, before a man pass his censure or opinion upon it] and protest really I find nothing in it, but a meer Romance Storie, in a pretended Saint-like  
Scrip-

Scripture-language; the stile Platonick; and of so indifferent a vein for eloquence and fancie, That I presume an ordinary wit might have flown a far higher pitch. *Ben. Johnsons Bartholomew Fair* is far above it, both for language and matter, plot and contrivance; and indeed, in all other respects.

There is one thing in it (above all the rest) worthy to be noted; and plainly proves the designers of this new-found Whimsey, not so religious as they pretended. It is this ——— *In the progress of these Stories, Dr. Dee and Mr. Kelly could seldom agree. At last they resolved to invoke an Angel or Spirit, to acquaint them with the reason thereof, they being of one and the same faith, and professing and practising one and the same thing. To be brief, an Angel (as saith the Book) was called, and the question being propounded,--- The Angel returned this in answer---The reason of their disagreeing so much was, because they were not cross matched. Upon the hearing of this answer from the Angel, Dr. Dee and Kelly begin to interpret the same, To their not having layen with each others wife. And this was the best and only gloss they could put upon their*  
O 2



their Angels answer. Now to put this blessed work into practise, *To tempting the women they go ; And* (sayes the Book) *the women cryed thereat, deeming the action sinful.* And that which is the more intolerable, To these Lecherous and filthy conceits, they were not ashamed to abuse the holy and glorious name of God and of the Trinity.

Immediately after, to render the cheat (for no other can it be, notwithstanding some account it of as good a stamp for truth, as the Gospel of *St. John*) the more plain and clear ; they subjoyn a question of Theft, answered by *Astrologie*, and the very text of *Haly de judic. Astr.* urged for the reason of their judgment. Which had there been any thing of excellencie or certainty in their pretended Doctrine of Angels, I suppose they would never have been beholden to poor *Haly* ; or have craved the assistance of an Aphorism from him in any case whatsoever.

In another place, they fall to their trade of Exorcising again ; and an unmannerly shee-Angel appears, and incontinently shews them her nakedness. Such is the excellencie and Religion of such Hyperbolicall fooleries !

What

What this *Kelly* was, the Publisher tells you at large, that he was a Philosopher undone by fire, or by seeking after the Elixir ; (a thing that hath befooled the wisest of men.) Afterwards he fell into some ill trade, or course of living, that (as the Publisher saith) he lost his ears in *Lancashire* ; and then fled beyond the Seas, &c. but for Dr. *Dee's* part, I believe him much abused in the thing. For it is impossible for reason to conclude, a person of so great learning and parts, a general scholar, one that had the advantage of the best wits in his time, (which was of power sufficient to keep his reason from sinking, or suffering shipwreck) and himself so great a Proficient in all arts and sciences, could be so strangely deluded.

If we should admit that this *Kelly* (being as you have heard before, a person reduced to a condition desperate) might once by his subtiltie delude him ; Or that himself (in some more then ordinary Melancholy Mood) should willingly yeild to the tryal of some such project : Yet I cannot conceive, but he must easily have discovered the vanity and uncertainty, (to say no worse) of the practise, before it could possibly grow up unto so large a book in folio. I



I leave the modest Reader to judge of the thing. If it be falsely fathered upon Dr. Dee, my estimate thereof is not then vain: if it be truly & really his own, I then account it no miracle for vain and foolish things to confound and destroy the wisdom, judgments, and understanding of the wise. Thus much for the substance and excellence of Dr. Dee, and Mr. Kelly, in their large folio Book of Spirits, lately published.

### 3. Of Pughs Prophecies.

The learned Frenchman James Gaffarel, fol. 285, tells us, That the Astrologie of the Hebrewes had not as yet lost any of its lustre, so long as it was practised by those of their own Nation only. But so soon as the more Northern Nations began to have any knowledge of it, they presently fell to venting of such strange, wilde fancies, and to increase the number of fables in such sort, as that it is no marvel that the Science hath been so much cry'd down.

So, while the Spirit of Prophecie remained in its proper Channel, i.e. Among persons ab *Aeternitate* appointed for such an office, it was most worthily honored, (as indeed it ought still to be:) but when once the seed of Baal began to abound, and the whole race of Pseudo-Prophets overspread the world; such lyes, vanities, forgeries and falsities, have been vented, under pretence of their being acted by the Spirit of Prophecie, that it hath occasioned many to blaspheme the same, and think lightly of the true Prophets sent of God.

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In the number or retinue of which vanities, I rank the Prophecies now in question. Where in pag. 1. our Prophet tells us, ——— That *Elphin* son of *Gwidduo Garranir* having requested the benefit of fishing for one night, which being granted him by his father, he rises early the next morning, and taking up his net, finds no fish therein; but (instead thereof) espyes entangled about the Net, a close leather bag, the which he took up and ripped open, and found a child therein named [I know not, nor he neither, by whom] *Taliesin*. Pag. 2. this wonderful childe declares it self for the Protestant Religion: Albeit *Luther*, the father thereof, was not born some centuries of years after. *Elphin* is grieved he hath missed his prize by fishings *Taliesin*, pag. 3. promiseth to be better to him then 300. Salmons. Pag. 4. this *Taliesin* pretends to have been contemporary with *Jonas*, from whom he received another name, even *Merddin*. (*Duplex Nomen, Duplex Nebula*;) he was also with God before *Lucifer* fell; he was also in the banner leading *Alexander*. He knoweth the number of the Stars (not better sure then *Aratus*) from the North to the South. He was in the Ark with *Noah* and *Alpha*. He saw the destruction of *Sodome* and *Gomorrah*. He was at *ffrick* before the Building of *Rome*.

Pag. 5. He was Protector to *Elias* and *Enoch*. He was chief overseer at the building of *Babels Tower*! (perhaps he there learnt to broach this strange confusion.) He was at *Dyon* before there were Gyants born. He has been at *Jerusalem* among the Prophets: yet he sustained imprisonment at a King of *Britaines* Court in the Tower, for a year and a day. Pag. 6. He conducted *Moses* thorow the Sea of *Jordan*. (But that is no other then



then a River.) He was in the Air with *Mary Magdalen*. He received the gift of Poetry from the boyling furnace of *Caridwin*, a the-Gyant that lived in *Northwales*. He will be upon the earth till the day of Judgment, (though no body know where his residence is;) but knows not really whether he be flesh or fish.

Pag. 7. He determines the years of Christ. (Which indeed are like *Solomons* Virgins, without number) Pag. 8. he tells a story how *Panton* made humane body, and rested 500. years upon the Sandy Valley of *Hibron*, before he was made a living soul. With divers other frivolous, and impertinent, and most incredible stories, of *Adam* and *Eve*, of *Eve's* cheating *Adam*, by which means Rye came into the world.

They that can make head or tail, truth or sence, (for Prophecies, none but mad-men will accept them) of such strange complexion'd stuff as this, I envy not their happiness: but I protest unfainedly, it is no company for my reason or understanding. By this you may discern to what a height of impudence and error men are grown, by allowing reins to their fancies to believe any thing; and by subjugating their reason, and laying it in fetters, that it shall not dare to peep up against such silly, senseless, and ridiculous trash. Let men of reason halt no longer between two opinions: but let truth be embraced and cherished; and falshood and error, in every thing, (but chiefly in these things, by reason of their evil) be discountenanced and rejected. And thus much for this second Section; and for a conclusion to the whole discourse.

————— *Percurrent multi, & augebetur cognitio.*

*Dan. 12. 4.*

